

IMPROVEMENT ERA.

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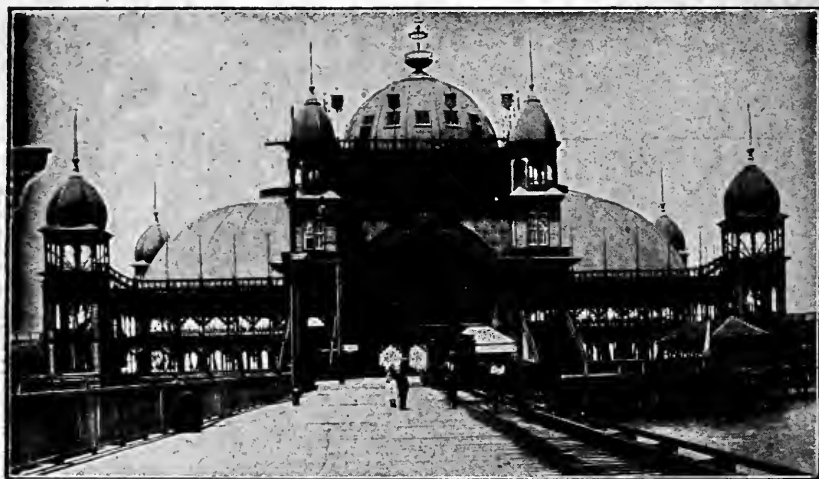
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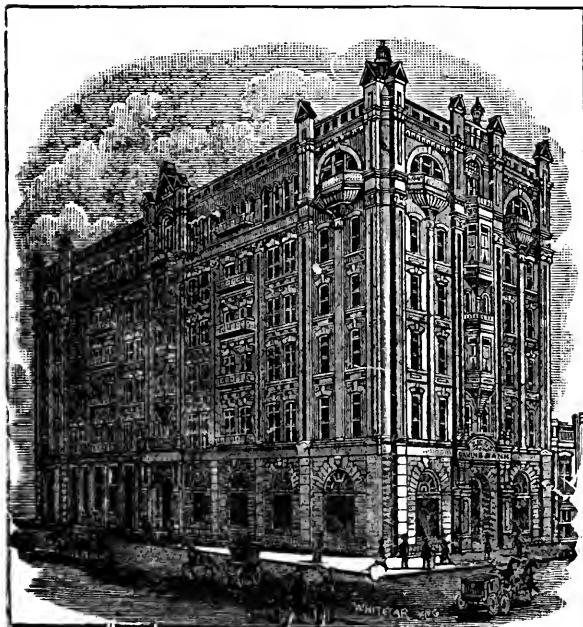
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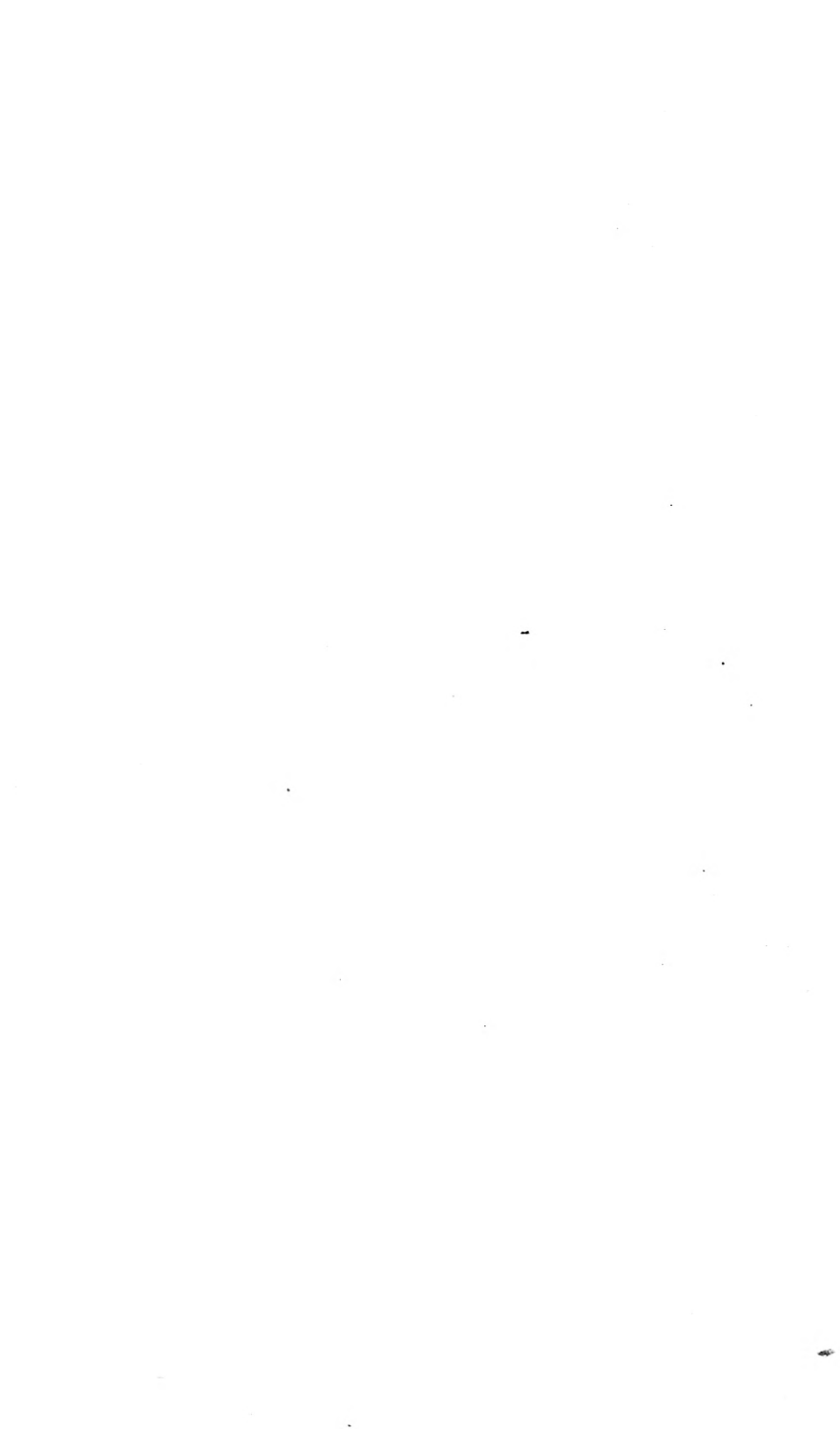
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ABRAHAM OWEN WOODRUFF
Born November 23, 1872; died June 20, 1904.



HELEN WINTERS WOODRUFF
Born September 24, 1873; died June 7, 1904.



IMPROVEMENT ERA.

VOL. VII.

AUGUST, 1904.

No. 10.

JOSEPH SMITH AS SCIENTIST.

BY DR. JOHN A. WIDTSOE, DIRECTOR OF THE AGRICULTURAL
EXPERIMENT STATION, LOGAN, UTAH.

X.—SOME FUNDAMENTAL PRINCIPLES RE-STATED.

Questions that have been asked concerning several of the earlier articles of this series seem to make it desirable that some of the fundamental principles of science, and the corresponding doctrines taught by the Prophet Joseph, be restated.

Science is held together by numerous great laws which are simply the concentrated expressions of certain portions of man's knowledge. The laws of science themselves are connected by more comprehensive and, therefore, more fundamental laws, until it is found that ultimately, a very few great laws express in a general way all existing knowledge. These most fundamental laws of nature are naturally the most important, since all secondary or simpler laws are in general correct, to the extent only that the greater laws are correct.

One of the fundamental laws of nature is that matter is indestructible, and that its total quantity in the universe is constant, that is, that it has always been and always will be the same in quantity that it is today. The matter of the universe exists in more than seventy-five distinct forms or elements, as silver, gold, iron, copper, zinc, tin, magnesium, etc. It has been the dream of

many students of nature that, sometime in the future, it would be possible to convert any one of these elements into any other, as for instance, iron into gold, or tin into silver; and numerous unsuccessful efforts have been made to solve the problem. At the present time there is no evidence of real scientific value that indicates that it is or shall be possible for man to convert one form of matter into another. What the future may do to make possible the transmutation of the elements, we do not know; but many scientists of high repute hold that the various elements are only manifestations of one fundamental element, so firmly organized that it is beyond man's power to resolve them into the primeval element. The doctrine of the persistence of matter and the eternal nature of the elements is properly ranked as the fundamental doctrine of science.

Another fundamental scientific law deals with energy. Matter alone is dead; it becomes living only when it is in motion. Matter in motion has the power to do work, that is, it possesses energy. The quantity of energy in the universe is also constant; that is, it is the same today as it has been in the past, and shall be in the future. The energy of the universe manifests itself in various forms, as heat, light, electricity, gravitation, magnetism and chemical affinity. One of the great achievements of the last century was the proof that although energy is indestructible, it may be changed from one form into another, and thus at one moment be capable of affecting man's senses, and in the next incapable of so doing. Light may easily be changed into heat, heat into electricity, electricity into magnetism, magnetism into light, and so on through the numerous forms of energy known to man. For many years it has been evident that there must be one form of energy which is fundamental and to which all other forms revert, under the ordinary prevailing conditions. This form of energy, which is behind all the phenomena of nature, has not yet been discovered, but it is the hope of scientists that it may be revealed in the near future.

A third fundamental natural law deals with the material which fills all space. The passage of light from the sun and stars to the earth, the transference of electrical forces from place to place, without man's intervention, and other similar phenomena, led to the belief that the whole universe is filled with some ma-

terial, though subtle, substance which enables energy to be carried from place to place. Later investigation made it necessary to accept the hypothesis that such a substance actually exists, and to it has been given the name luminiferous ether, or simply the ether. It is now believed that the whole universe, including the space between the ultimate particles of the elements, is filled with this wonderful world-ether. According to this doctrine, pieces of iron or gold or wood or water or flesh contain, uniformly distributed throughout them, a certain quantity of ether; light becomes nothing more than a definite kind of vibration of the ether; heat becomes simply another kind of vibration, electricity still another, gravitation still another, and so on. Light is carried from the sun to the earth by waves in the ethereal ocean; electrical currents envelop and penetrate the earth, in the form of similar ether waves. The ether holds all things in the universe together; by it, happening things upon the most distant stars will be felt in one form or another by all other heavenly bodies. Many believe that even thought itself is simply a peculiar vibration or motion of the ether, and that a thought once produced will radiate to the limits of space, and may even be intercepted and understood by those who are in possession of the proper receiving apparatus. Many scientists believe that this world-ether is the original matter from which the various elements have been produced, and their hope is that man shall be able, at some future day, to organize this ether into any element that he may desire.

These conceptions, then, are fundamental in modern science: the indestructible nature of matter, and the present impossibility to convert one element into another; the indestructibility of energy, and the possibility of converting one form of energy into another; the evidences of a medium, the ether, by which all particles of the universe are held together, and which enables the transference of all kinds of energy from one part of space to any other part of space. These laws represent, also, the substance of all that is known of the universe by modern science.

Using these and other similar laws as a basis, Herbert Spencer developed his system of philosophy, which attempts to account for the ceaseless change in nature. He aimed at the law of evolution, which in its essence affirms that the world, or any portion

of it, is either progressing or retrograding, and that the normal process is that of progression or evolution. After having developed this principle, he confesses that some all-pervading principle must underlie this all-pervading process, and determines this ultimate principle to be the persistence of force; that is, the operation by means of the universal ether of the universal, incomprehensible force which appears as gravitation, light, heat, electricity, magnetism, chemical affinity, and other forms of energy. All modern philosophers, who have worked according to rational methods, have come ultimately to the operation of the ultimate force as the ultimate explanation of all the phenomena of nature.

Now, it is a most marvelous truth that the philosophy inaugurated by Joseph Smith contains all the essentials of these fundamental laws of nature, and gives them the same weight as is given them by natural science. It seems even more marvelous, as has been pointed out in previous papers of this series, that in the great majority of cases the Prophet Joseph anticipated the works of science in the enunciation of these fundamental laws of the world.

For instance, the Prophet Joseph most emphatically declared that matter cannot be destroyed, that it has existed from the beginning, and that it will always exist. He says also that the elements are eternal. There may be a deep meaning in this statement, well worthy of close investigation. By elements, he no doubt means the different forms of matter in elementary conditions, such as iron, gold, silver, etc., and when he makes the statement that these elements are eternal, it may be that he is simply voicing the truth of science, that the elementary forms of matter cannot by any known means be converted from one state to another. This is not the place to make predictions, but it may be as well to remind the readers of this writing that the words of Joseph were always rich in meaning, and that in all likelihood this great prophet of God has told the world of science that there is no need to hope, under present conditions, that it will ever be possible to transmute the elements.

Joseph Smith likewise taught that the energy of the universe is indestructible. He spoke of energy as intelligence, and said that intelligence is eternal, and had never been created nor could ever

be destroyed; and he went further, and said that the ultimate form of energy is the intelligence of the so-called Holy Spirit, and that light, heat, electricity, and more evident forms of energy, are simply manifestations of this great form of energy. A discussion of this subject will be found in the second article of this series.

Then again, the "Mormon" Prophet teaches that the space in the universe is filled with a substance known as the Holy Spirit, which corresponds in all of its particulars with the ether of the scientists. As a word of warning, it must be said that this Holy Spirit is not the Holy Ghost, the third member of the Godhead, but is simply the medium whereby God is able to work his will throughout the vastness of space. According to the doctrines of "Mormonism," the Lord is able to speak to any part of the universe by means of the Holy Spirit which fills all substances, whether animate or inanimate, and by its means also any or all forms of energy, as electricity in the form of lighting, or in the form of the still small voice, may be directed to any part of the universe. It is also a most remarkable fact that in this conception of a universal substance holding all things together, the "Mormon" Prophet should have anticipated the clear thinkers and most profound students of external nature.

Then again, the modern doctrine of evolution which says that the world is normally progressing, and that it must either progress or retrograde, is in perfect harmony with the views advanced by the Prophet Joseph, and he does not hesitate to teach that it is only through the intelligent operation of the Holy Spirit that the phenomena of life are controlled. The intelligent operation of the Holy Spirit means, in the terms of science, simply the action of the fundamental form of energy upon the universal ether; thus again, then, the "Mormon" prophet is in perfect harmony with the most learned of modern philosophers, and, as has been shown in other articles, anticipated them by many years.

Should the natural scientists of today construct a God according to the best known scientific facts, they would assume the existence of a great central force radiating energy into space, according to definite principles, and by means of the universal ether. This is precisely the "Mormon" view. To the "Mormon," God is the greatest of all intelligent beings. By his intelligence and will,

he directs the universe by sending any force that he may choose to different parts of space by means of the Holy Spirit. By that same medium every uttered word could otherwise be known to the governing God.

The parallelism between the foundation structure of modern science and that of the philosophy of "Mormonism" is so strong as to be finally convincing to all candid, unprejudiced minds. One cannot apply logic to these facts, and arrive at an understanding of the means whereby the unlearned boy prophet acquired his knowledge. Something transcending human power must be assumed to be in "Mormonism;" in science that which transcends human power is simply something not yet known, but not essentially different from that which man now possesses.

This bringing together of facts already discussed in earlier articles of this series has been done as a result of numerous questions that have been asked; and it furnishes perhaps a clearer and more compact survey of the field.

Viewed in its philosophic aspect, the structure of "Mormonism" becomes luminously clear and simple. It is free from useless theories and assumptions. It is a large and world-encompassing structure, making the intelligence of God and man the center about which all other phenomena revolve. Of simple brilliancy must have been the mind of the Prophet which was able to discover in the forgotten corners of thought the priceless gems of controlling, universal truth.

(TO BE CONTINUED.)

IN MEMORIAM.

The death of Apostle Abraham Owen Woodruff was startling news to the Latter-day Saints. Scarcely had they been informed of the sad death of his wife, Helen Winters, when the news that he had died from the same dread disease, contracted while caring for her, came as a distinct shock to the people.

Apostle Woodruff was the youngest and one of the most active men of his quorum—constantly traveling among the people. His wife on one occasion said: "I count the days for his return, but I am always counting!"—so much was he away from home and family.

There was a simplicity and kindness about Brother Woodruff that won men to him. There was a willingness to do that made him a leader whom men would readily follow; and in his nature was the touch of sympathy that won all classes to his bidding. He was active as a colonizer, and possessed that broad nature so predominant in the pioneer. His speech, clear, simple, logical and deliberate, was like soothing music to the irritable, and its ofttime humor turned anger into jovial pleasantry. His sympathies were with the nether dog, and his pleading in high places went straight for justice to the struggling. He minced no words where chastisement was due, but when repentance came to the heart of the chastened, he was first to sooth with words of love and acts of consideration. The characteristic spirituality, the unparalleled energy, and the trusting faith of his revered father, had received lodgment in his heart, and well may the youth of Israel weep when we think of what might have been, if these had found full fruition in mature manhood, instead of being cut short in the very budding.

Considering his labors, his youth and strength, and the prospects before him, and contemplating the need of his help among the Saints, and especially among the young men of Zion, who

counted him a trusted leader and careful counselor, it is scarcely conceivable that it was the will of Providence that he should be taken; but God permitted it, and he will overrule the sad incident both for the good of the people and for his cause.

We may rest assured that Brother and Sister Woodruff are safe and happy, will obtain their rewards, and will be assigned to enter upon new and energetic missions. And what of those who are left behind? Ours to praise God, do our duties, deal justly with our fellows, and by faith and good works prepare to follow them. The four little children who are left orphans thus suddenly will doubtless be well cared for, but the thought of their loss and loneliness awakens in our hearts the tenderest emotions—emotions that may be satisfied by the performance of kind acts to any child who may be within our reach, and who is in lack of companionship and sympathy.—EDWARD H. ANDERSON.

We are confident that every young man in the Church will join the General Board in the sentiments expressed in the resolutions which follow, and which were neatly engrossed in book form, bound, lettered, and presented to the family:

Resolutions in memory of Abraham Owen Woodruff, passed by the General Board of the Young Men's Mutual Improvement Associations, Salt Lake City, June 26, 1904.

In the providences of the Almighty, we are called upon to deeply mourn the departure from this life of our beloved brother and associate, Apostle Abraham Owen Woodruff, who died in the city of El Paso, Texas, Monday, June 20, 1904, but two weeks after the decease of his beloved wife.

Elder Woodruff was born on his father's farm, in the southern suburb of Salt Lake City, November 23, 1872, and spent his childhood and early youth in the dutiful performance of a boy's work around the farm, and in attending school. He was further educated in the Latter-day Saints' College, and then entered upon a commercial life in the employ of a local bank.

At the age of twenty-one, he was called to go upon a mission to Germany. He spent over two years in this field, in great faithfulness and fidelity, administering to the salvation of his fellow-men; and himself acquiring a profound knowledge and testimony of the Gospel of Jesus Christ.

Returning from this mission, he became intimately acquainted with the affairs of his father, President Wilford Woodruff, and was his closest confidant and friend during his latter days.

Under his father's hand, and to the infinite delight of his father's heart, he was ordained, on the 7th day of October, 1896, one of the Twelve Apostles of the Church.

In his zealous discharge of the various and important duties of this high office he gave his whole life, in constant devotion and untiring activity.

He became associated with the General Board of the Young Men's Mutual Improvement Associations December 22, 1897, and he was a most active and energetic officer, and an inspiration of activity and energy in others.

In contemplating the almost faultless life, the devotion to honor and duty, the energetic, intelligent industry, the cheerfulness and sincerity of his friendship, the purity and friendship of his domestic life, the perfect faith in and devoted love of God and his fellow men, which were his characteristics;

It is Resolved, by the Superintendency and General Board, in behalf of themselves and the Young Men's Mutual Improvement Associations throughout the world;

That we recognize and commend the life of Elder Abraham Owen Woodruff as the perfect example of what a young man's life should be;

That we mourn his absence, but submit in sadness to the Divine Providence that has bereft his family of a father and mother, in so short a time, and under such unusual and trying circumstances;

That we weep with his aged mother and little children, and all his kindred, and appeal to the Author of our being for solace and comfort unto them;

That we mourn with the Church in the departure of one whose labors were incessant, exemplary, most zealous and useful;

That we seek to know the mind and will of the Lord in our sorrow, and to acknowledge his wisdom in our bereavement.

I first became acquainted with Abraham Owen Woodruff when he entered the Latter-day Saints' College as a student, at about the age of fifteen years. From that time until his death I had the pleasure of being intimately associated with him in different capacities, and of becoming thoroughly familiar with his traits of character. If I were asked to name the most prominent of these traits, I should say it was his thorough sincerity. Neither in his

student days, nor in later life, did he display the fascinating but often disappointing quality known as brilliance. This fact seemed to be a source of regret to him in the latter part of his life; for whenever he met me and we entered into conversation, he almost invariably apologized for the trouble he must have caused me by his slowness as a student. The apology was needless, but he was always sincere in making it.

In his boyhood and in his manhood, Brother Woodruff manifested the qualities of integrity, diligence and faithfulness, all of which were the direct outgrowth of his sincerity. In the absence of these, brilliance, the lack of which he so much deplored, counts for very little. Indeed, it acts as a foil against which defects of character become painfully conspicuous.

It has been said that sincere friendship is one of the most precious gifts vouchsafed to mortal man, because it is disinterested. In the other relationships of life, self-interest is a prominent element. But friendship, if it is pure and sincere, is based not upon self-interest, but on unselfish love. Therein, sincerity is the strongest element. This quality made Brother Woodruff the most faithful of friends.

His was an affectionate disposition. He was loving and lovable. The ice of reserve always melted before the warmth of his nature. He was like a brother to all his associates. In whatever relationship of business or social life he stood to them, they knew him first and foremost as a friend. In the Big Horn colony, that feeling of love for him was most intense. Not only because he was their leader and temporal and spiritual adviser did the people of the Big Horn Basin love him, but also and chiefly because he was to each one of them a friend and counselor. Steadfastness and sincerity characterized his work in those colonies, as in all other fields in which he labored.

In the home, in the mission field, in the councils of the Church, and in his social life, he was wise, industrious, an able executive, a moral, upright, honest man. We recognized these traits in him, and admired and loved him for them. But each one who knew him will think of him most from another standpoint, and in another capacity: and will say with tears of joy that temper the grief felt at his departure, "He was my friend!"—WILLARD DONE.

TALKS TO YOUNG MEN.

X—ON HOW TO READ.

We hear a good deal nowadays about what to read; and this, to be sure, is a vital concern. But, unless I am greatly mistaken, there is something connected with it which is of even more importance, and which we rarely say anything about, and that is how to read. The real heart of this question of reading lies here. The person who knows how to read properly has already settled that other question of what to read. Not, therefore, how much we read; nor even what we read, but always and everywhere, how we read. This idea, I trust, will be clearer presently.

To begin with, comparatively few people, young or old, know how to read. This may sound strange, but it is none the less a fact. It is no small task for the average person to grapple with written words. Considering the quantity of reading matter that we have access to every day, it is absolutely incredible that so many people go through the world without acquiring the power of getting thought from the printed page. Of course, I don't mean by reading merely "getting through" a book or an article, much less pronouncing the words aloud, but rather getting the thought, the whole thought, and nothing but the thought; and a great deal of the feeling as well. Not particularly what is actually said, though we should get that, too; but especially what is implied, what is put so often "between the lines," which we frequently do not see. In our hurry and scurry way of reading newspapers and stories, we form the habit of reading everything else in the same manner.

And this suggests a useful distinction in reading matter which Ruskin has drawn in his *King's Treasures*, a lecture that every

young man should read. "All books," he says, "are divisible into two classes, the books of the hour, and the books of all time. Mark this distinction—it is not one of quality only. It is not merely the bad book that does not last, and the good one that does. It is a distinction of species. There are good books for the hour, and good ones for all time; bad books for the hour, and bad ones for all time." He then goes on to say that to this first class—the books of the hour—the "bright accounts of travels, good humored and witty discussions of questions, lively or pathetic story telling in the form of novel, firm fact-telling by the real agents concerned in the events of passing history"—to this class of books we should put the proper value. "We ought," he declares, "to be entirely thankful for them, and entirely ashamed of ourselves if we make no good use of them. But we make the worst possible use if we allow them to usurp the place of true books." This is a valuable word and should be treasured. A good many people imagine they are reading if they go through the newspaper or magazine whenever it appears, or manage to get entirely through the printed matter between two covers every now and then; whereas, in fact, they have not been *reading* at all, because there was nothing in their hands to *read*. In this way we sometimes,—shall I not say often?—put the same amount of time on the merest balderdash in the latest piece of fiction that we would place on a real *book*, the embodiment of a great and genuine human life. This mistake it is fatal to make. Read the newspapers and magazines by all means, but know what you are doing when you read them. That is all.

Consider for a moment the years of time and the great wealth of genius lavished upon a great book; for no really great book is produced in much less than a life-time. We have only one volume each given by Homer, Dante, Milton, Shakespeare. Gray was the best part of his life in writing his *Elegy*. Thackeray, probably the greatest English novelist, had spent years and years in studying eighteenth century society and manners—had, in fact, become more familiar with that period than he was with the actual life of his own generation—before he attempted to write what is unquestionably the greatest historical novel in the language, if not in any language. And today we have so called historical romances, not

only by young and inexperienced men, but by men without any considerable talent, to say nothing of genius. And what is unaccountably strange, we put exactly the same amount of time on *The Crisis*, a book that was dashed off by youthful and untalented experience, that we put on *Henry Esmond*, a work that contains the life's blood of a genuine man. A good many of us prefer the cheap jingles in the corners of the newspaper, or the "tinkling cymbals" of Ella Wheeler Wilcox, to the *Elegy in a Country Churchyard* or the *Sonnets* of Shakespeare; the one costs no greater effort to produce than an ear for rhyme, while the other contains the soul of a mighty spirit. It is like deliberately choosing a commonplace person to associate with, in preference to a really great one, or, rather, electing of our own free will to spend the same amount of time with the one as we do with the other. What would you think of a person who should take what he knew to be a bogus coin instead of what he knew was a genuine?

Enough has probably been said to impress the fact that there ought to be a juster proportion or emphasis in the matter of reading. But it is still not clear, perhaps, how it is that we can place the emphasis on the great writers; for I do not mean merely reading them oftener; I mean rather putting more time on single passages. We may, for instance, read *Henry Esmond* or *Adam Bede* or *Ivanhoe* fifteen or twenty times (and a great book will really bear this) where we read today's "romances" only once. But there is something besides this, not only in novels, but particularly in poetry. A great poet manages to put so much meaning into words and phrases. Almost every word is freighted with a world of thought and feeling. Ruskin, in the lecture from which I have already quoted, points out an example of this in the phrase "Blind mouths" of Milton. This combination of words at first seems very nonsensical, but is so only to the shallow reader. The poet has been speaking of the false shepherds who neglect to feed the flock of Christ—bishops and pastors who neglect their duty. "A bishop means a person who sees. A pastor means one who feeds. The most unbishoply character a man can have is, therefore, to be blind. The most unpastorly is, instead of feeding, to want to be fed,—to be a mouth. Take the two reverses together and you have 'blind mouths.'" This phrase, instead of being meaningless,

compels us, by its very "audacity and pithiness" to look closer at the phrase and remember it. This is a good example of the immense amount of thought and feeling which poets often put into their words.

In reading, then, in the proper sense, there are two things that we ought to do. There is first the thought that is expressed in conventional black marks which common consent has given certain meanings to. This is, of course, a mere intellectual process. We have this to do before we can do anything further. There is, then, in the second place, the feeling that the reader gets from the words he reads. Now, it requires time for the mind to picture what it reads, and to form the feelings that come to the soul. These in turn refer back to our own experiences—and this is the spirit of literature, the essence of reading.

But perhaps I can make my position clearer by giving two examples and following out, to some extent, the thought and feeling suggested by the written words. I know this "sign post" method is often ineffective, even disastrous; nevertheless I shall risk failure by attempting it.

The first is from Shakespeare's *Macbeth*. Macbeth is about to go to battle against his enemies, with a soul harrowed by thoughts of blood-guiltiness; it is, moreover, his last and fatal battle, for he meets his fate here. His wife at this critical point in his history takes sick. In response to the doctor's report concerning her condition, Macbeth says:—

Canst thou not minister to a mind diseased,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And with some sweet oblivious antidote,
Cleanse the stuff'd bosom of that perilous stuff,
Which weighs upon the heart?

No necessity for praising this fine passage. But what a wealth of meaning and feeling there is here! The "mind diseased"—not easy; and well might Lady Macbeth's mind be so, after her bloody deed. The next line conceives sorrow as a plant "rooted" in memory—each day the plant sends its roots deeper down into the soil; and the doctor is requested to "pluck" it out. But there

is a lavish profusion of imagery here; the poet revels in it. The brain is, in the next line, a tablet on which "troubles" are "written." Can the doctor "raze" them out? In the following line Macbeth asks for something that will make the mind forget! It may be that the sorrow cannot be rooted out, or that the troubles cannot be erased, but still there may be some "antidote" to make one forget. And then the fifth line: "stuff'd bosom;" what meaning is thrown into that phrase, if you have ever been in a room filled with foul air, or in the dusty street where you could scarcely breathe; or, best of all for our purposes, had difficulty in catching your breath by reason of an unutterable filling up of the bosom. I have spoken only of the things suggested by the words; I might also speak of those suggested, not by the words, but by the thoughts and feelings brought up by the words. This would take us back into the heart of our own individual experiences; but as these are different in different persons, it cannot be done without too much hazzard. But the point is, we should call up these experiences, for herein lies the value of reading. We should call before us, in imagination, the whole past that has a bearing upon the present moment's enjoyment. Then we should, like Wordsworth, have joy, not only in the dancing daffodils, but in our picture of them—not only in the pleasure that they gave us, at the time we looked upon them, but also in the fact that we took pleasure in them!

The second example is from the Bible. And here I wish you to lay down this magazine and read John 8: 2-11, that passage about the woman taken in sin. No matter if you have read it a hundred times before; read it now. It is "early in the morning." Does this bring any feeling to you? What feeling? What mornings come to mind? Describe one of these. See those men—it doesn't matter how many—this is not the point. They bring a woman to Jesus, taken in sin. Look into their faces. What do you see there? What have they come for? to learn of Jesus or to entrap him? "Now Moses in the law commanded us"—it's all in these words. Jesus "with his finger wrote upon the ground." They urge him to answer. "He that is without sin among you, let him first cast a stone at her!" Again he stoops down and writes upon the ground. And they "went out one by one, beginning at

the eldest." Does this mean simply that they didn't stay? May be; but that is not a thousandth part of the meaning. Look now into their faces! What change is there? Here is the important point, not whether they went out in single file or two abreast! Stop as you read, that you may bring to bear upon it the thousand and one details that concern the subject; and when you do, the picture is yours with all its meaning.

One other point. Thoughtful reading will do away pretty nearly with the need of asking, "What shall I read?" Read carefully and you may be trusted to pick out the good from the bad. You can't easily deceive a thoughtful person by putting into his hands cheap literature; he will detect the false ring. The sensational titles — "The Midnight Marriage," "The Sorrows of Satan," "The Romance of Two Worlds," and other "rose-colored novels" — would have no attraction for him. Such a person would soon find out how fruitless would be his efforts to subject this kind of books, or cheap newspaper rhymes, to the tests of thought which we have seen true writings may be put to. He would discover that there is little else to them than "sound and fury, signifying nothing." But, of course, young people may learn from others what are good books to read; for they do not wish to waste their time. Nevertheless, on the whole, the old books are the best, those that have stood the test of time; it is not for nothing that they have survived. But the test of the old and the new, the good books and the bad, verse or prose, is thoughtfulness in the reading.

SEEING, THEY SEE NOT.

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I.

Whenever in the past men have found it impossible to turn aside the force of a doctrine by decrying it, they have sought to cover it with odium by inventing for it a low origin. This method is legitimate enough when only the facts in the case are brought out; for a stream can rise no higher than its source: but when deliberate falsehood and misrepresentation are resorted to, the doctrine is in reality confirmed, on the grounds that men will not resort to invention when truth will answer the purpose better. Thus, when the Scribes and Pharisees of old sought to stay the progress of Christ's teachings, they affected to believe that the sneering questions, "Can any good come out of Nazareth?" and "Is not this the carpenter's son?" a sufficient answer to arguments which their greatest scholars were unable to confute.

It has been so in our day. The same methods have been employed to prevent the spread of "Mormonism;" and with precisely the same results. Failing to turn aside the force of the current of truth, evil men have cunningly sought to pollute the source. "Why," they ask with the utmost disdain, "did not the Lord select a family of position and respectability to do his work—a family with such antecedents and such a character as would make it impossible for malice itself to detect any blemish? Why did he not choose as the earthly instrument of his work, a man of scholarship, refinement, experience, goodness? Why, above all, did he not produce a work the miraculous character of which would be so manifest to everyone that the dullest might easily recognize it? Some such outward conformity with the times is indispensable as a sign to the world. "If there were such signs, 'Mormonism,' they

declare, "would be easily known, and all men would embrace the truth."

Surely such reasoning as this ignores the plainest teachings of sacred history. When, we might ask, has God ever chosen those whom the world has accounted great ones of the earth, to be his ministers of salvation? Our only source of information on this point is the records of God's dealings with the Jews. The answer is "They were the people through whom he chose to give religious light to the world." True enough, but such they were not regarded by contemporary nations. Indeed, it was just the opposite of this. They were among the most despised of the earth. So far as we have any record, among other peoples, of any sentiment entertained for the children of Jacob, that sentiment was almost invariably one of utter detestation. Their origin, if we accept the judgment of neighboring people, was "low and despicable." They were descended from an obscure shepherd; and the occupation of a shepherd was held, by the most civilized nation of antiquity, in the greatest contempt. For, when they were first brought into Egypt in Joseph's day, the haughty Pharaoh set them apart from his people for fear of contamination. Their austere theology seems not to have attracted any attention whatever from the cultured Greek. And in the eyes of the proud Roman, the Jewish nation appeared in the same light as any other of the thousand weak and rebellious provinces which the Roman eagles had conquered. And what has been the history of this people since the days of Christ? The same contempt and ignominy have pursued them. Even the followers of the lowly Nazarene have united in heaping upon them every shame and humiliation. No part of the earth has furnished a resting-place for the soles of their weary feet! The fearful countenance and crouching attitude of the Jew gave rise to one of the most melancholy proverbs of the middle ages. To this very day they are literally "a hiss and a by-word" among all the civilized nations of the earth. Such were, and still are, the people through whom God chose to reveal his word to man.

And what of the men whom the Lord chose out of this despised people to be his servants? Passing by in silence the political and social leaders, the Lord, when the people clamored for a king, selected the obscure Saul, whom, when he sinned, he replaced by

the most unpromising son of a humble family. Amos was a herdsman of Tekoa, and a dresser of sycamore trees. The sublime Isaiah was "the son of one Amos." Peter, and James, and John were unlettered fishermen. Matthew was a man whose occupation the Jews themselves looked upon with the utmost contempt. Nay, our Lord and Savior, coming out of the most despised province of a despised people, was himself, as has been pointed out by Christian scholars, connected with the heathen world through his genealogy, and "with the names of two, at least, whose personal guilt had been great." To Christians in general, this means only that humility and lowly circumstances are dignified, and that Christ came to save *all*. The very dullness of the apostles, in failing on so many occasions to comprehend their Master's meaning, has often served as a butt of clumsy ridicule among Christian scholars who do not deny the divine calling of the Disciples. But whatever purpose there may have been in choosing the poor and unlearned to carry on the divine work, such at any rate has been the history of God's dealings with men.

It is not, however, to be inferred, from this reference to the past, that we apologize for the lowly origin of "Mormonism." No apology is needed. It cannot be pointed out, except on the perjured testimony of declared enemies, that there is any serious blemish on the character of any of those connected with the organization of the Church. That they were poor is conceded; but poverty is not a crime. That they were unlearned in the knowledge of the schools is also admitted; but neither is illiteracy a violation of any law. The Saints do not assert that this work originated, or that it is continued, by reason of the learning or wealth or social position of its founders or present leaders, any more than these things can be claimed for ancient Christianity. Nor do the Latter-day Saints contend that any of those who were instruments in founding the Church were without sin. They were men with mortal weakness, and subject, like all men, to temptation.

Members of the Smith family, it is true, were religious, and "had dreams and visions." But does this destroy their character? Is it expected that God would choose a family of infidels to convey his truth to men? This is the first time that piety has been regarded as a disqualification for a divine work, and the complaint is

the more astonishing as coming from those who claim to believe the dreams and visions recorded of the ancient Saints. With respect to the character of the prophet Joseph, it is sufficient to say that any person who has been arrested forty times, at the instigation of his avowed enemies, and has each time been acquitted, can well treat the charges made against him with disdain and silence. For the most inveterate foe of the Saints will hardly contend that a class of people with a reputation such as the Saints have among those not of them, would be likely to succeed in brow-beating so many judges and juries, under the circumstances that surrounded the trials of Joseph Smith, into pronouncing him innocent.

As to the nature of the first vision and the revelation of the Book of Mormon, the same line of thought might be followed. That these are new to this generation is nothing in their disfavor. There is nothing in Scripture or reason from which it could plausibly be inferred that such things as revelations and visions are impossible or improbable. On the contrary, there are many things which indicate that these are intended as a special privilege of men. That such manifestations have not been common is the fault of the times. Visions and angelic manifestations have always characterized the people of God. From Adam to John the Revelator, it was so. Dreams enlightened the sleeping hours of Jacob, of Joseph, of the wise men, and of the reputed father of Jesus. Angels visited Abraham, Jacob, and the Virgin. The voice of the Lord spoke to the boy Samuel, and to Saul of Tarsus. The Lord also spoke face to face with Moses and other prophets. On at least two occasions—at the baptism of Jesus and on the mount of Transfiguration—were the words used, “This is my beloved Son.” Why should it be thought strange that these things should occur today?

The Scriptures expressly declare that in the last days such things should actually come to pass. Joel says that old men should dream dreams, and that young men should see visions. Christ, we are told elsewhere, shall come in the clouds of heaven with great power and glory. The time is to be when the miracle of the Red Sea shall be swallowed up in that greater one by which the Lord will bring the lost tribes of Israel from the land of the north. Indeed, some time in the future, miracles shall be so common that Satan will bring down fire from heaven in order to deceive the

elect; and if there were no true miracle, at the time, the Devil could hardly succeed in deceiving any one by performing a false miracle.

II.

But what need is there, it is often asked, of this new revelation and of this new Church? Have we not Christ and the Bible? Have we not churches enough already? If this new revelation is different from the old one, it is false; if it is the same, it is superfluous. In either event there is no excuse for its existence. To this question, the Latter-day Saints have a clear and simple answer.

The Church finds its justification in the present apostate condition of Christendom. The thousand sects of modern Christianity bear no more resemblance to the ancient Church than the rags of the beggar to a new garment. The ancient Church was one, the only division being into branches, but all under the direction of one head. Modern Christianity is divided into hundreds of warring, contending factions, each governed by a separate head. Ancient Christianity could not exist without divinely inspired officers; modern Christianity has no other support than mere human learning, obtained at the schools. Ancient Christianity insisted that the fruits of the spirit are revelation, visions, tongues and interpretation of tongues, prophecy, healings, and other manifestations of divine goodness; modern Christianity contends that it can do without these, on the plea that they are not needed in this enlightened age. Ancient Christianity taught that baptism is essential to salvation, that it is for the remission of sin, and that it is to be administered only to those who are capable of believing in Christ and repenting; modern Christianity teaches that baptism may be performed at the option of the candidate, that the ordinance has no virtue to wash away sin, and that, if performed at all, it is to be administered according to the desire of the candidate, by sprinkling or pouring or immersion; and it is oftener administered to infants, who can neither believe nor repent. In ancient Christianity, it was taught that no murderer has eternal life abiding in him; in modern Christianity, the condemned criminal, his hands red with the blood of his innocent victim, may, by confessing

Christ in his dying moment, go immediately into the arms of the great Redeemer. Ancient Christianity instructed its followers to be as wise as serpents and as harmless as doves, to await in peace the coming of the Just One, and to encourage good will among men; modern Christianity, on the contrary, not only looks on passively at the increase of crime in the land, and persecutes those sects which in its opinion are wrong, but even encourages, at least by its silence, the destruction and wholesale robbery of nations that are too weak to offer resistance.

There would, of course, be no objection to this condition of things, if there were any warrant for it in a revelation to those who instituted the change. But not only is there no warrant for it in new revelation, but these warring sects are united on this point of denying the necessity of any warrant through a new dispensation of God's will. For generation after generation this idea has held sway over the Christian mind. It mattered not that the Scriptures give no sanction to such a doctrine. Men went on believing and teaching it, till their minds were in such a condition that the idea of new revelation would not be very likely to suggest itself.

It is not urged that this apostasy came about all at once, that men and women retired at night Christians to find themselves next morning outside the pale of the church; or even that it occurred in one generation. The change happened gradually as day fades into night. During the first three centuries after Christ, the Church was harrassed and persecuted by Jew and Gentile, and thousands were put to death. In their scattered condition, it was impossible for the leaders to exercise personal supervision over the Saints. Hence, little errors crept in here and there, which in time became a fixed part of the religion. In those perilous times the quorum of apostles was not perpetuated; and when these died, there was no supreme earthly head to teach the same inspired doctrine to all the separate branches. And when revelation ceased, men soon began to deny its usefulness. These branches left to themselves, dwindled away from the truth, little by little, and in separate paths, till, under the "bishop" of Rome, a great many of the "churches" were brought to a reasonable harmony of doctrine, but not to the original way. Then followed those days of peace,

when the church suffered more from its contact with Paganism than it had during the days of persecution. The empire became "Christian," the church became popular; heathen minds received the gospel when it was gradually moulded into a form different from that which it had originally worn. Concessions were made to the heathen, in order to bring them into the fold. Doctrines were changed; worship was made more gorgeous to correspond with what the new converts had been accustomed to witness under Pagan rule. That absurd and unscriptural doctrine of trans-substantiation and the elevation of the host was introduced. Immersion became sprinkling; the baptism of adults was succeeded by the baptism of infants; the simple and lucid idea of the Godhead became a hopeless muddle, in minds that were more accustomed to the sophisms of the Platonic philosophy; new offices, unheard of in the New Testament, were thrust upon the church; bishops lost their standard of judging truth from error; and the whole procession of pompous and glittering falsehood marched down the centuries, accumulating in kind as it went, until almost every remnant of Christian truth was overwhelmed in the darkness of the middle ages. Within the last three hundred years, good men, seeing the deplorable state of their faith, have sought to reform it; but the church was long since beyond the power of the mere reformer. Without new revelation from God, they were utterly unable to tell what was correct and what was incorrect doctrine; a fact that needs no proof, when we consider the countless divergent opinions on almost every Scriptural passage. Then, too, men had no longer any priesthood, any divine authority to administer the gospel ordinances; for the true priesthood could not be transmitted through unholy vessels. Hence there was needed a new opening of the heavens, a new restoration.

Not only is there no justification in the Scriptures for all this change, but the Bible expressly predicts that such an apostasy would take place in consequence of wickedness. Paul tells us that the second appearing of Christ should not be "except there come a falling away first, and that man of sin be revealed, the son of perdition." Even in his day "the mystery of iniquity" did "already work," and it became necessary for the revelator to tell the only churches remaining in Asia that God would spew them out of

his mouth, unless they became something better than merely "lukewarm." Indeed, no one can thoughtfully read the letters of the apostles, to the various branches of the Saints, without perceiving in the whole tenor of them a warning against this fearful state of apostasy.

Moreover, the restoration of the gospel in the last days is predicted in the Scriptures, and in such a clear manner, too, that he who runs may read. It is certainly not unreasonable to suppose that the second coming of Christ will be heralded by a note of warning to all the world, a trumpet call to repentance, a special dispensation of heavenly power and blessing. Nay, if we are to judge by God's dealings with men in the past, such a thing ought to be expected by every devout soul. For, the universal deluge of the earth was preceded by Noah's preaching for a hundred and twenty years, as the first advent of our Lord was announced by the Baptist. Accordingly, the Lord has promised that the baptism of our globe by fire will not come without warning. John tells us that the gospel will be restored, that it will be in the hour of God's judgment, and that it will be by an angel. Isaiah predicts the coming forth of a "book" which shall "speak out of the dust," and points out the signs that will accompany the word—"the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity, the poor among men shall rejoice, and many shall rejoice in the Holy One of Israel."

It counts for nothing that men have not understood these prophecies of the apostasy and the restoration, and these tendencies of modern Christianity, or that they have spiritualized the Scriptures into harmony with their preconceived notions. For identically the same thing happened among the Jews before the Lord's first coming, and during the time that he dwelt in the flesh. That the children of Israel received the law through Moses; that they periodically fell into transgression during the long course of their miraculous history; that they stoned the prophets who were sent unto them; that their "wise men" perverted the plainest teachings of their sacred records, when, through wickedness, they were deprived of divine guidance; and that during Jesus' day their apostasy was complete,—these propositions there is no one today who will dispute. And yet, did not these same Jews affect to be-

lieve that in Christ they had a perverter of the ways of God? Did they not hold up their hands in pious horror at the actions of our Savior, in healing the sick on the Sabbath, and allowing his disciples to eat corn on the sacred day? The predictions concerning Christ's coming in the flesh are so plain that, had the Jewish leaders not been smitten with spiritual leprosy, they could not have failed to know that Jesus was truly the Messiah. Indeed, it has been a standing wonder for nearly two thousand years that they could not see this. The time when Christ should come, the place where he should be born, the town where he should spend his days; his ancestry and lineage; a thousand details of his wonderful ministry, the manner and circumstances of his death; the religious conditions of the Jews at his coming, the strange mission and appearance of his forerunner,—all these things were to be found in the Prophets and Psalms, in the utmost plainness. Nevertheless, the Jews, especially those whose business it was to read and expound the law, refused to believe, even when these minute predictions were pointed out to them. "Look and see," exclaimed the devout Sanhedrin to Nicodemus, when he attempted to defend the Master. "Look and see, for out of Nazareth ariseth no prophet"—a statement which they must have known to be a falsehood. But they had spiritualized the words of God. They had sought deliberately to inject into these plain and sacred words meanings which they could not reasonably bear. They had conjured up a Messiah that "should break the yoke off their necks—a king clothed in earthly splendor, and manifested in the pomp of victory and vengeance. Their minds were haunted with legendary prophecies, as to how he should stand on the shore of Joppa, and bid the sea pour out its pearls and treasures at his feet." Surely, in the face of these bold facts, no one that stops to think will expect a message from God to conform to the ill-planned and erroneous conceptions of men.

Indeed, when we consider the character of the earlier message, and for the matter of that, of any message that God has ever given to men, we might expect the very opposite of that to which we had always been accustomed in our own doings; for God's ways are not like man's. Jesus declared that he came to bring not peace, but a sword. At almost every point, his doc-

trines clashed with Jewish traditions; every detail of his earthly life struck fire with the expectation that the people entertained concerning the Messiah. They expected a ruler; he was the servant of all. They looked for pomp and splendor, they found an obscure Galilean, poor and lowly, without where to lay his head. They anticipated political independence, but his kingdom was not of this world. To the learning of Hillel and the schools, he opposed the education he had received in silence and loneliness. John came "neither eating nor drinking;" lo! Jesus was "a glutton and a wine bibber, a friend of Publicans and sinners." Thus it was throughout his life. The accumulated traditions of a thousand years he repudiated as of no value.

So it has been with "Mormonism." Instead of what might have been expected, the unusual has occurred. Not a remoulding of the materials at hand, however ancient and venerated; not a reformer with education, culture and social standing; not a compromising attitude towards the numerous and powerful sects of the day: but, instead, a casting aside of every shred of the old cloth as too much worn for the new garment; an obscure youth without anything that men would call a qualification for the position, a bold and uncompromising front to all the world. Such is "Mormonism." It is not a patched religion, statements to the contrary notwithstanding. The very first cry that it uttered at its birth was that all the churches had become corrupt, and that the teachings of the clergy were an abomination to the Lord. All the ceremonies and sacraments, the baptisms and ordinations, the preachings and conversions, this new religion swept aside as so much rubbish. Its genius and spirit were different from the genius and spirit of these apostate sects; its work was to be accomplished by a different method; it was uncontaminated, not having passed through unclean vessels. "Mormonism," therefore, has nothing in common with the creeds of the day. It is not of the world, therefore the world hates it.

III.

Some recent writers, in their effort to give a satisfactory account of "Mormonism," affect to believe that the true explanation of its power lies in the conditions that surrounded its birth.

"Mormonism," they say, was the child of its age and environment. And they go on to tell of the religious condition that prevailed in western New York State, in the nineteenth century. The country was new; a religious wave swept over the nation; the people were credulous as to religious things; the preachers of this neighborhood were especially heterodox in many ways. Then, too, the Smith family and the Macks had always been among the most religious, from the first emigrant from the Old World to Joseph, in whom this religious feeling reached a climax. The faith of the early generation of Macks had, in the healing power, passed through the imaginative soul of Joseph's mother, Lucy, and finally burst forth in the open visions of the youthful seer. The long course of preparation going on in these persons combined with the very favorable conditions that prevailed in the locality of New York to produce the anomaly of "Mormonism" in 1830. Such are the conclusions reached by those who have turned the search-light of modern science upon this puzzling religion.

Now, much of this really plausible explanation the Latter-day Saints themselves would be willing to accept, though not exactly in the wording that their friends have given it. The leaders of the Church, from the beginning to the present, have declared their belief that the time was ripe for God to project his work. The candle of this latter-day gospel would have been snuffed out by the unwholesome power of Papacy, even if it had not been above the comprehension of the benighted and priest-ridden people of the middle ages. It required the revival of learning, the awaking of the spirit of liberty, and the reformation, to strike off the shackles, spiritual and temporal, from the hands of captive man. The fires of Smithfield, in England, and of Salem, in America, had to smoulder into ashes, before the world could be trusted with the last message; the dove must be several times sent from the ark, to see if the waters had assuaged. Then there seems to have been a universal feeling after God, a desire for more spiritual light, an eagerness for something more stable than could be found in any of the sects of the day. The Wesleyan movement had shown the universality of this feeling. No time, therefore, according to the Saints' own belief, could have been more favorable. So far we may concede the terms of this explanation.

But what have we gained by admitting all this, or even as much as our friends would have us admit? Are we any nearer an explanation? Do we understand any better the forces that underlie the workings of this faith?

Here is a seed dropped in the earth. It shoots forth into a plant, and springs up into a giant oak, under whose branches the fowl of heaven and the beasts of the earth find grateful shade and protection. How does this all happen? The botanist may tell us about the conditions under which this growth has been produced, he may explain the moisture and warmth of the earth, the nourishing properties of the rain and the sun; he may even tell us that in the seed he has seen the great oak in miniature, and that the tree is only the tiny plant grown large. But are we in the slightest degree any nearer an understanding of the mysterious forces shut up in the seed that shape the material into a thing of beauty and usefulness?

Here, again, is an obscure lad growing up on the banks of the Avon. Born of only ordinary parents, he has barely the common advantages of education and society. There is nothing to distinguish him from other boys of his neighborhood, else the irate Lucy would not have permitted herself to punish some of his boyish pranks. Yet out of this boy grew "the myriad-minded" Shakespeare, a man whose name today stands at the head of letters in the world, and whose works are studied as the product of a transcendent genius. How is this? Shakespearian scholars inform us concerning the great natural beauties of the country in which the man was born and reared; they tell us of the outburst of feeling in England during the days of his manhood, and of the marvelous breadth and depth and height of this feeling at the time; they further explain that the most unprecedented encouragement was given to dramatic talent during the Elizabethan period. And a thousand other things we are told of the man, his associates, his times, and his works. But is it any clearer, after all this, how it is that the country-bred son of a Warwickshire trader should have possessed the supreme literary gift? Shakespeare was a mighty genius, and there an end; he cannot be "accounted for."

Once more, here is a man "born of a nation which had been scattered and peeled—without a king, without liberty, and without

a voice; a nation suspected, discredited, hated." Born of a peasant woman, he was brought up a carpenter, and was poor all his days. His own people, as soon as he was known to them, persecuted him, and put him to death as a wicked man. His entire life was spent in an obscure and despised Roman province, the boundaries of which he was careful not to over pass. He never wrote a word during his entire ministry; he was without standing, social or political. And yet this man threw an influence over the minds of men that has continued increasingly for nearly two thousand years, and that has absolutely changed the current of human life, individual and national. His name still causes the wicked to tremble, and fills the good with courage and hope. Not a question of life or of death can leave out Christ. Every human soul has been uplifted by the doctrines of Jesus. Here, indeed, do we confront the greatest of all mysteries.

Nevertheless the shallow-minded have sought to "explain" this insoluble riddle, by looking into the conditions under which our Savior was born and in which he lived. Was he not, they ask, triumphantly the fruit of his age? The fulness of time had come. The sceptre had departed from Judah. The age had lost the faith. There was universal peace. All eyes, even of those not of the Jewish race, were turned towards something, none knew what. Expectation was on tiptoe. Religion, such as it was, prevailed everywhere in Palestine. Surely conditions favored the rise of a prophet. And the antecedents of our Lord? Were not they religious? Was not the Jewish nation a city set upon a hill, a candle put on a candlestick. And were they not eminently visionary? Not to go any further back than Joseph and Mary, did not the Virgin see a vision in which she was told that Jesus should be born? And did not an angel appear to Joseph? This nation is the only one of which we have any record that was visionary. All religious "credulity" else fades by comparison. And yet this nation produced the one Man of the race. All these things are eagerly conceded by Christians, and yet none will be so foolish or rash as to conclude that he has "accounted for" Christ: That a single life, and that to all appearances youthful, obscure, and unobtrusive, should so cast its spell over a stretch of two thousand years of time, as to influence to the highest possible degree the individual lives of untold millions,

today, is a problem the solution of which the human understanding may well give up in hopeless despair.

It is even so with "Mormonism." Granting that we can point out many things that have contributed to its development, it does not by any means follow that we can "explain" what it is that has caused all this fruit in power and good that we see on every hand. Truth has somehow an influence over the mind and human action that we cannot fathom, and no amount of prying into the conditions surrounding its inception and development will help towards explaining this miracle of power.

LIVING FOR THINGS THAT COUNT.

"Man seems not to know how to live for the things that abide. Ours is a world in which a single hour availed for Peter and John to form a new friendship, that changed all their life. One hour availed for Gough to form a new resolution, that opened up a new career for his activity and genius. In a single hour young Garfield formed the resolution that swept him on to fame and fortune. What possibilities of excellence are involved in the brief space of time measured between the rising of the sun and the setting thereof. Meanwhile, men go through the years, wasting days many and long, living for things that pass away. They build some structure that is to be as permanent as the hills, and, lo! the structure melts like snow. They lay the foundations of some enterprise whose walls hold neither crack nor fissure, and, lo! it dissolves like the cloud mist, that melts before a puff of wind.

"The seasons change. The winds, they shift and veer;

The grass of yesteryear

Is dead. The birds depart, the groves decay;

Empires dissolve, and peoples disappear;

Song passes not away.

Captains and conquerors leave a little dust,

And kings a dubious legend of their reign;

The swords of Cæsars, they are less than rust:

The poet doth remain.

Dead is Augustus. Maro is alive.

"Meanwhile the things that count remain after these transient things have passed away. For he that doeth the will of God abideth forever."—REV. HILLIS.

ADVENTURES OF A PIONEER.

EMBRACING THE STRUGGLES AND TRIUMPHS OF A LONG AND BUSY LIFE.

BY HON. JOHN M. HORNER, OF PAAUILO, HAWAII.

IV.—THE PANIC OF 1853-9.

These were our possessions and prospects when the first wave of money panic struck California, and swept over America with such disastrous results, from 1853 to 1859. It is said that during two months, in 1857, in New York, discounts at the banks fell off \$24,000,000, and deposits \$40,000,000; interest went up 36 per cent per annum, and there were six thousand failures, involving an indebtedness of \$300,000,000. Yet, how small are these sums, when compared with the direct and indirect losses suffered by the whole people during those years of panic! The breaking up of business, the depreciation of property, the enforced idleness of labor and machinery, and the check to enterprise,—all combined to make up a loss impossible to compute; not counting the heartache and mental anguish arising from loss of business and homes.

Men of families, wealth and enterprise, were driven from their homes and reduced to poverty, and in consequence, on the Pacific coast, self-destruction was resorted to, to end their misery. Some poisoned themselves, some shot themselves, some went crazy,—all of which was brought on the people by our private currency system.

This loss cannot be measured by dollars and cents; no power

but the Supreme can weigh the sufferings of the human heart. Upon the first appearance of panic on the Pacific coast, business began to shrink, property decreased rapidly in value, money withdrew from circulation, depositors withdrew their money from the banks, business failures were frequent, larger interest was exacted for the use of money, more property was demanded as security for a given sum, laborers were turned adrift by the thousands, some becoming tramps; two or more families of the less fortunate were compelled to occupy one house in the towns, which before was hardly thought ample for one, and to get along with scant clothing and still scantier food. At the same time thousands of tons of farm products were never sent to market, for there was no sale; good potatoes were ten cents per bushel, but there were no ten cents. All this happened in the Golden State of California, in 1854, where millions of gold and silver were dug from its mines every month. Most, or all, of it was sent to San Francisco as soon as produced, and tons of it were hoarded in banks, treasury vaults, napkins, old bonnets, and other places, thought safe to keep money, after drawing it from the banks. Gold was gloated over and worshiped. A man with a few hundred dollars in gold coin was independent, while the owner of scores of thousands of property was poverty stricken, and permitted it to be sold for taxes, and in some cases never redeemed it. Some with ready money held it for purchasing properties at the depreciated rates for which it was sold by the sheriff, and money could not be borrowed on real estate, however good the title.

Money was plentiful, and perhaps more plentiful than it had been a short time before, but being private money, no power could circulate it, if its owners refused. These are facts forced upon the country by its unwise currency laws. I am writing from memory, but these things are indelibly engraved upon my mind. I was an active participant, I might say an acute sufferer, in those scenes. The large endorsements before referred to, now came on to be paid by us, and as endorsement creditors are exacting, money must be had. Products of the farm yielded no surplus in these panic times from which we could draw. For the first time we commenced mortgaging our property, and at this time money could not be borrowed on our San Francisco real estate.

We did succeed in mortgaging it to C. K. Garrison for \$50,000, interest four per cent per month, compounded monthly and payable in advance. He drew on New York; we received the money there. One month's interest being \$2,000 and payable in advance, we received of him only \$48,000. It was about one-sixth of the amount we had paid for the property and the improvements, but it was enough, as it swept away the entire property. Thus slipped from us the property we had paid \$290,000 for. Our \$18,000 steamer went to pay a \$7,000 endorsement.

In parting with our flouring mill, we did a little better; but the panic continued so long, and was so heavy upon property values, that the purchaser sold it for \$5,000. This property had been depreciated in value by the panic, \$80,000. The Mission lands that had cost us \$70,000, including improvements, went from us for an endorsement debt of \$10,000. However, the squatters had done as much as the panic to render this property of little value. Our home farm of one thousand acres, which we had purchased four times, went off for an endorsement of \$7,000.

Property was seemingly so valueless, that no one wanted it; it was *money, money*; and nothing but money was wanted by creditors, but money was not to be had. It had ceased to circulate except to a very limited extent.

Although my endorsements did not exceed \$40,000, the high rate of interest and other expenses forced from us over \$70,000 before they were fully satisfied, and that money was raised by the sacrifice of property sold at one-sixth of what it had been worth the previous four years. If the payment of the endorsements had been demanded before the panic, we could have paid them without embarrassment; in fact, had the panic not come, the endorsed notes would have been paid by their makers.

The above briefly shows how the property was produced, and approximately how it was rendered almost valueless by the panic, that curse to enterprise and industry. We had no fears or thoughts that the laws of our country, which force all business to be done with money, all taxes, tariffs, debts and dues to be paid in money, had not provided amply the money necessary for doing all the business of the country, even should private parties hoard theirs; but by bitter experience we learned that there was no pub-

lic money, and the private money had been withdrawn from circulation.

How cruel! Oh! how cruel is our Congress to leave the country subject to the curse of money panics, when, in my opinion, a simple law would prevent them. Let us reflect. We have been writing in review lessons of prosperity and adversity which may be of value for future reference.

Although our labors and struggles above referred to related only to temporal matters, yet spiritual things were not altogether neglected. My brother and I had erected a schoolhouse in a central locality, for accommodating our neighborhood, and hired and paid a teacher. To this school all were welcome. In this house we held church every Sabbath during our prosperous years, and for a long time after. Prayer meetings were frequently held evenings in the houses of different members. Some "Mormon" Battalion boys, and some ship *Brooklyn* families, had settled around us. We baptized some good people of other faiths, who left for Utah upon the first opening. In fact, the Battalion boys had married, and, I may say, all the more faithful Latter-day Saints in our settlement left for Salt Lake at different times.

We were not left altogether, as elders were frequently passing to and from missions. Brothers Amasa Lyman and C. C. Rich, from San Bernardino, sometimes visited us; also Brothers Parley P. Pratt, Orson Pratt, Addison Pratt, George Q. Cannon, David Cannon, Joseph Bull, and many other worthy brethren whom I can't now name, whose society we enjoyed.

I never was a lover of money in a miserly sense. I did love to make a success of all business in hand. When I had money, it gave me more satisfaction to assist the elders and others requiring help than to use it for my own personal gratification.

I never mourned over the loss of my property, as many losers did, but endeavored to forget, and go ahead again. I have sorrowed and regretted repeatedly that I did not do my duty with it more completely while I had it; but I must attribute it to ignorance or procrastination, not selfishness. I should have paid, and could have paid a tithing on \$25,000 as readily as the \$1,500 I did pay. I can account for the delinquency only as above.

At that time I was too humble, too happy, and too thankful

to my heavenly Father to have refused in my feeling to have paid my debt to him. I fully realized it was my obedience to the counsel of his servant in sending me to California, and his continual blessings, that had placed me in the enviable position I then enjoyed.

One other thing I have also regretted. President Brigham Young wrote advising me to be cautious, as reverses frequently visited people doing large business, and suggested that I send up \$30,000 to the Trustee-in-trust, as a precautionary measure, that would serve a good purpose as a future help, if misfortune should overtake me. The above may not be the exact language of the President, but it is his meaning, as I understood it. From ignorance, procrastination, or misfortune coming so quickly, or something else, the wise counsel was not acted upon, my misfortune came suddenly, and as unexpected as thunder from a clear sky. It was from a deficient supply of money—a cause no one dreamed of, or thought possible, as four million dollars of gold was known to come into the city every month from the mines alone; but, being private money, it could not be circulated; hence, so far as business was concerned, it was *dead money*.

“Get out of debt, while times are good, and keep out.” I fear some of our brethren will be as slow in acting upon this wise counsel as I was in obeying the counsel given to me. Those who neglect this counsel will lay themselves liable to suffer some of the pangs of hard times, as I did, probably losing homes and property. Hard times are sure to come, since money panics are some of the fruits of our present money system. Under it, hard times always follow good times. This being true, a worse money panic than the American people have ever suffered may be just ahead, and is feared by some government officials, bankers, and many other business men. It will surely come, if Congress does not administer a timely preventive remedy.

If we are out of debt, and have no bonds or endorsements holding us, hard times may injure our business, but our homes and property will be safe. The loss of my property and business placed me financially where I had commenced, eight years before, as nothing of much value was saved from the wreck, except my experience. My prospects were dark, cloudy and discouraging. I gave up my

carriage team, my watch from my pocket, and commenced physical labor again to support my family.

At length the panic ceased, and its evil effects wore gradually away from the state. I rented my old homestead, and after a time exchanged it again, this making the fifth time. Part of the purchase money was left as a mortgage, and interest being so high (fifteen per cent) it was never completely paid for.

(TO BE CONTINUED).

WORK FOR THE DEAD.

(For the Improvement Era.)

BY HENRY E. HORNE, OLD CASTLE, LEADVILLE, N. S. W., AUSTRALIA.

Imprisoned in that spirit land,
Where joy is not eternally,
There waits a sad, repentant band
Beseeching us to set them free;
For Christ and saints have pierced their gloom,
And sent to them deliverance,
And we on earth may ease their doom
By God's vicarious ordinance!

Our God, whose mercy will not tire,
While yet a spirit can be saved,
Bids every suff'ring soul aspire,
In that dominion dark, enslaved.
He only asks that we shall take
The captives' burden as our own,
And as Christ suffered for our sake,
So partly for them we atone.

Let us not, then, pass unheeded by,
 Forgetting the divine decree,
 Nor dare, with hardened hearts, deny
 "Our brothers' keepers that we be;"
 Lest, when our earthly race be run,
 And we would fain receive our crown,
 These spirits sad we might have won
 For Jesus Christ, shall on us frown.

Within the pure baptismal flood,
 Let us, for these poor souls be laved,
 Who, by our labor and the blood
 Of Jesus, can alone be saved.
 Beneath the water let us sink,
 An emblem of the death he died,
 To rescue spirits, from the brink
 Infernal, for the Crucified.

Oh, let us labor in their stead,
 And glory in vicarious deed;
 For guardian angels round our head
 May be those happy spirits freed.
 Their "work" shall fill our lives with song
 And joy and light for evermore;
 And, first among the ransomed throng,
 They'll welcome us to heaven's shore.

THE BIBLE.

ENGLISH REVISION, 1881—AMERICAN STANDARD REVISION, 1901.

BY FREDERIC CLIFT, M. D., OF PROVO.

The article on the Bible, in the July number of the ERA, has called forth enquiries as to the origin and history of the two revisions of 1881 and 1901.

The revision of 1881 had its origin in action taken by convocation of the English church, in February, 1870. The scope of the work was strictly defined and limited by a series of resolutions, one of which states: "We do not contemplate any new translation of the Bible or any alteration of the language, except where, in the judgment of the most competent scholars, such change is necessary." Two companies were formed; one for the revision of the Old, and the other for the New Testament.

Shortly after, the co-operation of American scholars was invited, and two committees were formed in America to act with the English companies. In making their final report, the revisers, referring to the American committee, say: "We transmitted to them, from time to time, each general portion of our first revision, and received from them in return their criticisms and suggestions. These we considered with much care and attention, during the time we were engaged on our second revision. We then sent over to them the various portions of the second revision, as they were completed, and received further suggestions, which, like the former, were closely and carefully considered. Last of all, we forwarded to them the revised version in its final form; and a list of

those passages in which they desire to place on record their preference of other reading and renderings will be found at the end of the volume."

Among the rules of procedure agreed to at a later date, we find: (3) "Each company to go twice over the portion to be revised, once provisionally, the second time finally." (4) "That the text to be adopted be that for which the evidence is decidedly preponderating." (5) "To make or retain no change in the text on the second final revision by each company, except two-thirds of those present approve of same, but on the first revision to decide by simple majorities."

The time devoted to the work was some fifteen years—the New Testament being published in 1881, and the Old Testament not being issued until 1885. The "task was revision, not re-translation;" accordingly every effort was made to retain the language and phraseology of the King James or Authorized version. One of the chief blemishes in this version is the studied avoidance of uniformity in the rendering of the same words, even when occurring in the same context. This studied variety of rendering conducted to its happy turns of expressions and musical cadences, but was not consistent with the requirements of faithful translation.

In the revision of 1881, one of the problems was to "discriminate between varieties of rendering which were compatible with fidelity to the true meaning of the text, and varieties which involved inconsistencies, and *were suggestive of difference that had no existence in the Greek.*" The difficulty was often overcome at the expense of the grace and dignity for which the Authorized version is so commended; but the added truthfulness of the 1881 version must be approved by all who desire absolute correctness and uniformity of translation, rather than euphony and mastery of language. By thus adhering to uniformity of words and phrases, the several gospels and books of the New Testament in their English dress have been brought into closer relationship with each other. Further, a number of interpolated or spurious readings have been discovered and struck out, with the almost unanimous approval of Christian scholars. As an instance, take I John 5: 7, 8: "There are three that bear record *in heaven, the Father, the Word, and the Holy Ghost, and these three are one; and there are*

three that bear witness in earth—the spirit, and the water, and the blood; and these three agree in one.” The twenty-four words printed in italics are not to be found in the best authorities, or ancient texts and versions, and they have consequently been thrown out as spurious. Notwithstanding, they are largely relied on by those who accept the dogma taught in the Athanasian and kindred creeds, as to the personality of the Triune God.

Another point of excellence is that quotations from the poetical books of the Old Testament, as also the hymns in the beginning of St. Luke’s gospel, have been printed in such a manner as to call attention to their poetical character; and thus their force and pertinence are more fully felt.

The division of the books into chapter and verse, first adopted in 1551, A. D., is very convenient for reference; but this minute subdivision often presents obstacles to a right understanding of the scriptures. In order, therefore, to assist the reader in following the current of the narrative or argument, and to make him to obtain a just perception of the true continuity of the subject, the text in the 1881 revision is arranged in paragraph form. The division, however, into chapter and verse is still retained, the numerals being placed in the margin.

The American committee felt that if their views had been more generally accepted, instead of being relegated to an appendix, the English revision of 1881 would have been still more valuable. With the approval and indorsement, therefore, of that committee, a further revision, known as the American Standard Revision, 1901, has been prepared, in which the readings and renderings preferred by the American committee have been adopted into the text. An illustration of a series of progressive steps in bringing about desired correctness of translation, is found in Matt. 3: 1-6 and 11. In the King James, the Greek word “en” in verses 1 and 6 is translated “in,” but in verse 11 it is translated “with.” In the 1881 revision, the same want of uniformity in translation is maintained, for the text retains the translation “with,” but an alternative translation “in” is suggested in the margin. In the appendix, the American committee’s preference is shown thus: “After baptize, let the margin ‘or,’ ‘in,’ and the text ‘with’ exchange places.” In the American standard revision, 1901, this is done,

and "in" becomes the uniform and correct translation in each of these three verses.

It is admitted, even by those opposed to new translations, that these modern versions are more accurate than the King James, yet the Bible reader, whose time and opportunities do not permit him to compare it with the original texts, or other translations, accepts it with its many faults, because it is the Bible of his forefathers. Conservatism in a matter of this kind is to be commended, but those who accept the eighth article of the Church will seek for the best translation, and through the keys promised by our Father in heaven, will draw living water from the inspired writings of the prophets.

The Rev. Dr. Holland, speaking of the revised Bible, at a recent Episcopal convention at St. Louis, argued that "the Greek language was fitted to convey the original text of the New Testament, and that the English spoken in King James' time was likewise the choice vehicle of the inspired expressions. He considered it an insult for any one to offer him an altered text of Shakespeare. The same attitude he maintained toward the Bible. The doctor forgets that Shakespeare wrote in English, and that to alter his text would amount to forgery. I, too, should feel insulted if he offered me an altered text of the Vatican, Sinaitic or Alexandrian Mss., and expected me to accept it, because of its added grace and dignity.

Personally, I expect to make use of the American version of 1901, in preference to other versions where accuracy in translation is justly impeached; but I cherish a fond regard for the Bible of my fathers, and its intrinsic beauties. During my missionary work, it was my practice to prove my points from the other man's Bible; and, as one holding the Priesthood, I am prepared, with God's help, to defend the faith once delivered to the Saints, from the King James' or other versions that may be used by those hostile to the great latter-day work of this dispensation. In conversation with an Armenian gentleman, a few days ago, I had the privilege of hearing him translate a few verses from an Armenian text of the New Testament, and I was agreeably surprised to find that the translation made by my friend from his own Bible, an ancient version, more nearly approached the true meaning of the

scripture in question than any of our English translations from the Greek. The point raised was settled by his own translation of his own Bible.

TWO ANSWERS.

(*For the Improvement Era.*)

"Art thou a king, then?" Thus Pilate spake,
And thus the answer came:

"Thou sayest that I am a king;

To this end was I born,

And for this cause came I into the world,

That I should bear witness of the truth."

Was he a king, then? Behold the cross,
From thence the answer comes:

The earth quakes, great rocks are rent,

Darkness covers the earth,

The graves are opened, the dead arise!

Men stand aghast: "Truly, he was a king."

Is he a king, then? Look down the years,
And let the ages tell;

His august name transcends them all;

Nations tremble at his breath.

Empires crumble, and kingdoms rise and fall,

Verily, verily, he is a king.

* * * * *

"Art thou a prophet?" The mighty spake,
And thus the answer came:

"My people so sustain me.

But for this cause came I hither

That of the truth of heav'n—eternal truth

Revealed anew—I might bear witness."

Was he a prophet? Behold the king

Who shortly will appear,

His prophets he will vindicate,

And all the world shall know;

Their words, of him inspired, he will fulfill,

Their works and names extol, while he is king.

—*Ruth May Fox.*

A TRIP TO CUBA.

BY DR. JOSEPH M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

II.—HAVANA.

Havana is one of the oldest cities established by the Spaniards in the western hemisphere. Nearly a hundred years before our Atlantic seaboard was colonized, Havana was founded in the year 1519. The city lies in a low, flat district, and from the sea would be unattractive were it not for the bright and enlivening colors of its houses. To the west and south there are some small hills which in recent times are occupied by houses whose elevated position enliven the general view of the city.

There is a very general tendency throughout the island to congregate in cities, and one is surprised to find so few people located in the country. There are two reasons why the Cuban population has swelled in the cities. In the first place, they are social by instinct, and naturally flock together, a custom that is encouraged by the uniform and mild temperature of the climate. In the second place, they have found it necessary to protect themselves by fortresses during the many revolutions that have swept over the land. Poor government has often made them a prey to bandits who robbed and plundered without conscience. Within the city, almost every house is a sort of small fortress. Every block is completely walled in. The blocks are not large, and the streets are uncomfortably narrow. Most of them are, perhaps, not more than twenty or twenty-five feet wide. Where they are extremely narrow, carriage drivers have rules by which they may all go down one street and up another.

Means of transportation about the city are very good. Lately

electric car lines have been constructed through the principal streets. The service is good. The conductors are among the most affable and painstaking to be found in any great city of the world. Sometimes the streets are so narrow as not to permit of any vehicles on the streets where the cars run. If a buggy happens to be caught, it turns into a side street and waits till the car goes by. The sidewalks cannot, as a rule, be more than two or three feet wide. Pedestrians must generally step down on to the road to pass an opposing pedestrian. One might easily in some streets shake hands from a street car window with a Cuban lady, sitting at her sewing machine in the front room.

The people of Havana have one of the best cab services in the world. One may ride from any one part of the city to another for twenty cents. The cabs are of a high grade, and present a very excellent appearance. They may be occupied by two persons for the same charge of twenty cents. The cab tariff is regulated by city ordinance, and no trouble is experienced in getting about. They are frequently used, and are therefore numerous throughout all parts of the city. Two merchants may go to dinner together—to a distant part of the city, for ten cents each. Besides the better class of cabs, cheap omnibuses run along special routes in the city for a very small fare.

The houses come up full on the sidewalk, so the passer by has only the wall to separate him from the front, often the best, room in the house. The front of the buildings around a block constitute a sort of wall behind which the homes are established, the street wall constituting one of the walls of the house. In front of the windows are iron grates which give to the house from the outside something of the appearance of a prison. Sometimes the doors are small, especially in the poorer districts, and open directly into the front room of the house. In the well-to-do quarters, the houses have a large double door through which a carriage can be driven. This large door leads by an open passage into a square court which is often filled with palms and other tropical trees and plants. Often the court is a veritable garden, and its sweet perfumes give fragrance to the atmosphere all about. From this open court, often without any roof, doors open into different apartments of the home. The carriage sometimes stands in one corner

of the court, while a little further to the back is the stables for the horses. The dining room, parlor, bedrooms, and kitchen, all open into the court which receives the sunlight for the entire home. It is about this court that the family gather in the evening and enjoy the outdoor life peculiar to tropical climates.

The "building rock" of the houses in Havana is a sort of loose textured sea shell which is cut out with axes into square blocks, and used for the walls of the house. Its porous, rough sides make it suitable for receiving the plaster or stucco. The plaster is calcimined with various colors, chiefly yellow, white or drab. The houses are rarely more than one story high, and are built to resist the sun and the intruder. What seemed unusual was to see houses of the wealthier classes built side by side with homes of the poor. A home in Havana is separate and distinct from its neighboring home. There is no common dooryard, each home emptying its occupants directly into the street. The poverty, confusion, or filth of one home are not seen by the occupants of the one adjoining. The streets are so narrow that they do not afford a play ground, for the children, or a common meeting place for neighbors.

About each home there is an atmosphere of the most perfect seclusion. It is a kind of a castle in which the inmates shut themselves out from the world about them. One would often not surmise, from external appearances which are much alike in all, what elegance is to be found in the court and interior living rooms of the home. The wealthy thus shut out from the poorer classes all knowledge of the grandeur and display of wealth in the homes of the rich. It was the policy of the wealthy Spaniards to avoid the cupidity of the masses, and hide themselves and the gorgeous adornments of their homes from the Cuban people.

It is quite natural that a city in a tropical climate would provide itself with parks and promenades for the people who live so much out of door. Havana is no exception to the rule. Out-door life there is quite universal, winter as well as summer. Besides a number of parks, there is in the city the celebrated Prado street which extends from La Punta, on the bay, a mile and a half to the heart of the city. Almost every evening, all the year round, there may be seen the beautiful equipages of Havana's rich. The turn-

outs are certainly as elegant as may be seen in any great city of the world.

The center of the Prado has been somewhat raised and provided with benches. Along each side of the walk here is a row of beautiful Spanish laurel trees that give abundant shade, and add to the tropical beauty of one of the finest promenades in the world. At the south end of the Prado is the Central park about which the principal hotels and beautiful structures of the city cluster. It extends north to La Punta, and leads to the beautiful walk along the shores of the Gulf of Mexico. Near the sea beach, at the north end of the famous street, there has been erected a nice band stand where two or three evenings a week open air concerts are given free to all the people. The life of Havana, especially in winter, is certainly "gay." People of the United States are every year making the city more and more a winter resort. There is an ever increasing effort to appeal to the wants and pleasures of the tourist class. Many who go there for winter are building homes in the suburbs, especially toward the west where the salubrious sea breezes give to the coast one of the most charming climates to be found anywhere.

Havana is one of the cleanest cities in the world. The American occupation had for one of its purposes the thorough renovation of the city, so that it might no longer breed disease to contaminate the seaport towns along our Atlantic coast. Now that the Cubans manage their own affairs, they show great pride in keeping the pace set by the military government of the United States, during the time it was renovating the capital of Cuba.

III.—THE POPULATION OF CUBA.

During the military occupation of Cuba by the United States, census returns of the population of the island were made October 16, 1899. At that time the total population of the island was 1,572,798. Very great misconceptions prevailed in the United States respecting the character of Cuba's population. With respect to the black race, it was thought that conditions were very much the same in Cuba as in other West Indian islands. In Jamaica the negroes outnumber the whites 40 to 1. In Cuba, however,

the negroes number only 234,638, and the mixed races of Cubans and whites, 270,805, so that the people of Cuba in whose veins flow African blood are only about one third of the population. For some reason, not satisfactorily explained, the negroes have never thrived in Cuba. When the early Spaniards took the island, they subjected the Indians to conditions of slavery, and practically thereby exterminated the whole Indian race in the island. Whatever Indian blood is found in Cuba today is sparsely mixed with the Spanish race. The Indian, therefore, is not taken into consideration as one of the races of the island. To take the place of the Indians, the Spaniards imported from Africa about one million negroes. Of that number, including mulattoes, not more than half a million remains, and the negroes are gradually being extinguished.

For general purposes there are five classes: first, the white Cubans, the descendants of Spaniards and owners of the soil; second, the black Cubans, the pure negro; third, colored Cubans, a mixture of Spaniards and negroes; fourth, Spaniards including the officials and intransigents; fifth, foreigners other than Spaniards.

As the great majority of Cuban people are either Spanish, or descendants of the Spaniards known as white Cubans, it is quite natural that Spanish customs, language, and religion should prevail there. The best element of the white Cubans is perhaps found in the eastern and central portions of the island. Those spoken most highly of are the Camagueynos. They have always belonged to the higher type, and have possessed a high standard of manliness and virtue of which they have been justly proud, it being their boast that never has one of their women become a prostitute. They are regarded by many as superior to the peoples of south-eastern Europe who come to the United States every year by the hundreds of thousands. These Cubans educate their sons abroad, and from them come a large number of men eminent in the various professions of life. The larger part of them who go abroad prefer France for an educational career; this, no doubt grows out of the natural kinship that is felt among the romance nations.

In contrast with the white Cubans of the central and eastern portions of Cuba stands the inferior kind of the white Cubans in Havana and some of the larger cities of the island. At one time they were united under an organization known as the Volunteers,

which consisted of Spanish porters, draymen and clerks of Havana, who constituted an organized mob, and who for years carried on a reign of terror. These Volunteers not infrequently fired their revolvers at innocent people in the dining rooms of the hotels, and sometimes into a crowd coming out of a theatre. The Volunteer movement reached the height of its domineering and blood-thirsty career when it demanded the execution of forty-three students, all under the age of twenty years, because one of their number was accused of scratching a glass plate on the vault of a Volunteer. Fifteen thousand of this organization witnessed this ignoble deed which Spanish officials were bound to carry out at the behest of a Spanish mob.

The Cuban is rather small. In the city he is elegant in his make up, and somewhat fascinating. He has beautiful eyes and hair, and pearly teeth. In the matter of his morals, he is superior to other West Indians, in both the French and the English colonies, where illegitimate births are the rule and not the exception.

In Cuba the different races are classified and distinctions made, but they are not so sharply drawn there as in the United States. Negroes and Cubans live side by side without any outward manifestations of strong antagonism. The mixed negro and Spanish blood in the so-called colored races is more numerous than that of the pure negro. This would indicate that the mixture of these races in Cuba has been more easily accomplished than in the United States. It would be quite impossible to tell in all cases whether there was negro blood in those who profess to belong to the white Cubans. This circumstance has undoubtedly given rise to the contempt in which the Spaniards have held the Cubans.

Among foreigners not classified with the Spaniards, the most numerous class is John Chinaman. According to statistics, fourteen thousand, eight hundred and fifty-seven of that race were in Cuba in 1899, practically all males. It was believed at one time that the coolies and the Chinese would be an aid to the development of Cuban industries, by furnishing them with Chinese labor. However, most of the coolies brought to the island returned to their native land, so that it is not at all likely to be dominated by either the African or Chinese, as both races are constantly diminishing.

The statistics published by our government at Washington form some interesting comparisons. On the island, of a million and a half people, eight hundred and fifteen thousand are males, and seven hundred and fifty-seven thousand females. These statistics confirm what has frequently been asserted, that the revolutions in Cuba bore more heavily upon the women than upon the men. In Cuba there are married two hundred and forty-six thousand, three hundred and fifty-one; living together but unmarried, one hundred and thirty-one thousand, seven hundred and eighty-seven; widows, eighty-five thousand, one hundred and twelve. It is said that one-tenth of the entire population of Havana consists of widows. These statistics show that of all the women over twenty-one years of age, there is one widow out of every four and one-third women. There are one hundred and twenty-three thousand one hundred and seventy-five married women, there are sixty-five thousand, eight hundred and ninety-three women living with men to whom they are not married, so that for fewer than for every two women who are married, there is one woman living with a man to whom she is not married. The Cubans thus living together correspond with what is known in Germany as wild marriage, a condition that arises in countries where divorces are impossible, or extremely difficult to obtain. The statistics further show that there is a widow to every one and one-half married woman.

Special attention is now paid to matters of education, and the schools are receiving the careful attention of the government. The statistics, however, of 1898, showed that there were six hundred and eighty-three thousand, five hundred and fifty-five who could neither read nor write. This great army of illiterates was undoubtedly due to the little interest that Spain had in the educational welfare of her most valuable colony which it was estimated was reduced during the period of reconcentration to two hundred thousand.

(TO BE CONTINUED).

SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

Railroad From Damascus To Mecca.

What is a remarkable circumstance, and what is certainly one of the signs of the times, is the construction of a railroad from Damascus to Mecca, a distance of one thousand and fifty-four miles. The first section of this road from Damascus to Amman, one hundred and forty miles, was completed last September. The second section, from Amman to El Hassan, a distance of one hundred and two miles is now nearly finished. The first section passes through fruit and grain lands, and will find commercial support; the second passes over a dry and bleak stretch of country to the south of the Dead Sea. It is estimated that about one-third of the road will be completed and be ready for operation at the close of the present year; the other two-thirds of the road passes over the Arabian desert, and no doubt many difficulties will be encountered in its construction. The Bedouins will likely offer some resistance, because to them it will be an invasion of their traditions, which some of them may feel strongly inclined to resent.

The remarkable thing about the construction of this road is that it is to be built by Mohammedans and chiefly for religious purposes. When the first railroad entered Turkey, it was looked upon as a Christian menace to the Mohammedan faith, and in some places the tracks were torn up and people threw stones at the cars as they passed by. The needs of the road are certainly very great. It is called Hedjaz, or Pilgrims' railroad.

Every year thousands of Mohammedans from different parts

of Turkey, Persia, and India gather at Damascus in order to make a pilgrimage to the shrine of Mohammed, at Mecca. The journey has always been accompanied with great suffering and many dangers. The larger part of it is over a desert region where water is extremely scarce; and hundreds have lain down exhausted and famished on the desert sands of Arabia, without the privilege of beholding the Prophet's tomb.

At first, to allay prejudices, no doubt, it was announced that the road was to be built entirely by the material and labor of the Moslems. The decision, however, was never carried out, as it was necessary at the outset to purchase foreign steel, foreign engines, and other equipments. In time it became necessary to import Italian and Australian laborers who were experienced in railroad building. Turkey had no competent engineers for the work, and it is, therefore, under the supervision of foreigners. At first it was proposed to make it standard, or wide gage; that determination, however, has been given up, and it is, therefore, simply a narrow gage road. It is calculated that the road will be completed somewhere about the year 1910. Pilgrims can then make with comparative ease the journey in about two or three days that has required five or six months of arduous travel to accomplish. Whether the railroad under the construction and supervision of foreigners will have a liberalizing effect upon the Mohammedan mind awaits to be seen. Heretofore, no unbeliever has been admitted to the sacred precincts of the Holy City. Mecca is a sealed book to the outside world. Under the disguise of language and dress, a few foreigners have gained admittance, and have given us some account of the pilgrimages and the worship at the sacred shrines.

Railroads in Asia not only mean greater facilities in the transportation of merchandise, but greater facilities in the transportation of the thought and influences of modern civilization. The re-awakening of Asia is full of interest wherever one goes; from Japan in the east, to Turkey on the west, there are abundant evidences of a revolution in the Asiatic mind. Commerce, the advance guard of civilization, has made remarkable progress within the last quarter of a century. Europe is coming on to the scene of Asiatic life, and is injecting a new spirit into an old world and its threadbare civilization.

Read these words from the followers of the Mohammedan prophet, in the Beirut *Tamarat*, and you will read what would have been rank heresy half a generation ago:

“What joy has spread over the whole Mohammedan world at the thought that our master, the chief of all believers (God save him!) is building this railroad from Damascus to the Holy City of the pilgrimage—a railroad that will join the Arabian provinces, the heart of Islam, with the centres of the highest Khalifate, and will unite all under the glorious Ottoman flag.”

The War in Manchuria.

Now that the month of July has been ushered in, Japan and Russia must stack their arms and wait for the passing of the rainy season. The geographers of Manchuria tell us that the country of Manchuria, along which the Chinese railroad runs from Harbin to Port Arthur, is so wet and marshy that it would be impossible to conduct, during the months of July and August, any campaign whatever. The friends of Russia have all along hoped that General Kuropatkin would be able to hold back Japanese advances until the rainy season began. They felt sure that during the months of suspended hostilities, Russia would be able to send over the Siberian railroad reinforcements large enough to drive the Japs out of Manchuria when the time for renewed operations would begin, during the month of September. It is now the middle of July, and the war is going merrily on.

The Japanese have a military line of some two hundred and fifty miles. Along this line Russia is constantly on the guard to defend herself against a surprise. The whole world, Russia included, keeps trying to guess what Japan will do next.

Along the northeastern portion of this military line, the Japs have a mountainous country over which they are rapidly climbing. They are pushing the Russians back by degrees, and, at the same time, they are shutting up the Russians tighter and tighter within Port Arthur. Siege guns are on their way up from Dalny to the mountainous country about five miles north of the port. It looks very much as though the rains were not likely to drive the Japs to their tents; at any rate, the rainy season will not hinder the siege of Port Arthur, whose garrison may surrender at any time.

The further question arises: Can Russia, during July and August, in case the rainy season hinders⁷ present operations, get in soldiers enough from Russia to retrieve Russian losses in Manchuria? The Japs figured on that problem at the outset, and estimated that Russia cannot put into Manchuria more than two hundred and fifty thousand soldiers for field work. The Japs figure with that number of soldiers in the field the Siberian railroad would be taxed to its utmost limit to provide the army with the munitions of war, and that a larger army than two hundred and fifty thousand could not be used. On the other hand, Japan could get into the country five hundred thousand soldiers, and could get them there more quickly than Russia could two hundred and fifty thousand, and could support the larger army with greater facility. How Von Moltke would open his eyes, if he now could behold the splendid calculations of the Japanese, which are even more accurate and complex than those by which Germany overwhelmed France in 1870 and 1871!

From a Japanese Point of View.

✽ The war now going on between Japan and Russia is not like its predecessors of modern times. The newspaper reporter has played a very inconspicuous part. In the first place, the military authorities of the Mikado's empire have not taken the newspaper men into their confidence, and they have kept them well in the rear of the army. When dispatches have been sent out, they have been very carefully censored. This condition of affairs has not been altogether satisfactory to those who have been most anxious to know just what is going on in the great battlefields of southern Manchuria.

There is also another phase that, from a Japanese point of view, must be taken into consideration. The Japanese are a very industrious and economical race; the chief resource of the island empire is labor, the chief occupation is farming, in a country where the farms do not average more than four acres to a family. Japan, therefore, has little margin left for loss that might accrue through excitement, and through the tension which naturally grows out of the war. It is, therefore, in the interest of Japan that the people be free from excitement, even the excitement that comes from

the great victory of the battlefield. The Japanese themselves do not receive anything like the news from the seat of war that is carried out to other countries; the results are, that business is going on in Japan very much as though everything were in a normal condition.

The trade between Japan and the United States during the fiscal year ending June 30, 1904, will exceed seventy million dollars. This is larger than during the preceding year. We are not only sending more goods to Japan, but are receiving more from that country. Indeed, our imports from Japan will be something like three million dollars more, this year, than they were last. Certainly no war of modern times has created so slight a ripple upon the industrial life of a nation that was engaged in it, as has this of Japan. The Japanese triumph, therefore, in peace, in the time of war, is no less wonderful than her achievement at arms.

Russia has Achieved at Least One Victory.

The people of Finland make the 24th day of June one of great festivity in the land of the midnight sun. This year, however, Russia has suspended this national holiday, and forced the people, at least in a formal way, to be sober-minded on that day, because of the assassination, by a Finn, of General Bobrikoff, the Russian tyrant-governor of the province of Finland. The cable brings us the message that on that day the Russians captured a servant girl because she was overjoyful when it was her duty to Russia to be sad. Russia is bound to achieve a victory and gain some glory in the west, even if she is humiliated in the east.

The Jewish Clergy Limited.

Complaint now comes that there are not enough Rabbis to fill the demands in the various Jewish churches throughout the country. This is true, it is said, notwithstanding the fact that Jewish preachers are paid higher salaries than those of any other denomination. The Jewish theological seminaries can scarcely supply one Rabbi in response to the demand for five or six.

The reason for this condition is said to be due to the fact that the commercial pursuits of the Jewish people in this country offer

greater inducements than the pulpit. The case, therefore, with the Jews as with the Christian world, would seem to be commerce *versus* religion, a case in which commerce is gaining ground while religion loses it. The question is now with them, "does religion pay?"

A Vice-president for Mexico.

Great interest attaches to the election of Ramon Corral as vice-president of Mexico, especially as there is some tacit belief or understanding that he will succeed President Diaz as the president of the Mexican republic. Diaz is still a man of great vital powers, and apparently very active, notwithstanding that he is seventy-four years old. It has been understood, however, for sometime that he was desirous of shifting the responsibilities of chief executive to some other and younger man. Diaz has been so strong and so unique a character in Mexican history that people have long wondered what that republic would do when his iron grasp fell from the reins of government.

Mexico has experienced something of the revolutions common to the republics of Central and South America. It would be, indeed, disastrous to American interests, should there be any return to revolutions and civil contests. There is today more than five millions of American money invested in the Mexican republic; and the people here are very anxious that our vested interests there be not disturbed. The inducements offered there in that republic for American capital are still very great.

Of course, the development of Mexico's resources depends so much upon the stability of her government that people on this side of the line have hoped that Diaz would live to a good old age, so that all dangers and contentions might be avoided as long as possible. There are several thousand Americans who are now residents of Mexico, and their interests there are of such vital importance as to make the selection of a wise and strong executive quite necessary to their welfare.

For sometime, it was thought that either Limantour, Secretary of the Treasury, or General Reyes, would succeed President Diaz. It has been known of late that there was considerable rivalry between these two, and some apprehension was felt about the elec-

tion of either to the chief executive office. Of course, it is still possible that either might be elected, despite the understanding that may now prevail about the succession of the vice-president to the chief executive office.

Vice-president Corral was not so generally known outside of his own country. He is now fifty years old. He has been governor of Sonora, and was governor of the District of Mexico. At the time of his election, Corral was Secretary of the Interior. He is represented as a man of high honor, who has been clean and upright in official life. It is believed that he possesses the necessary qualities to carry out the policies of Diaz, should he be elected to the office of President of the Republic. Still, people will wonder what is likely to happen to Mexico when Diaz goes!

Venezuela's Fifteenth Constitution.

Some of the South American republics have had a great deal of experience in making constitutions. Venezuela has just completed her fifteenth. However, it does not matter so much what their constitution contains, as it is never lived up to. Down there, a constitution is something like a political platform; it shows what the people are thinking about when it is made. President Castro recently had some lively altercations with Great Britain and Germany about the necessity of a country paying its debts; and it would be quite natural for him to order something put in on that subject. That is precisely what he did. The constitution now provides that private parties shall not have the power to assign contracts with the government, to any foreign nation, and that any differences that may arise over the payment of a debt must be settled in the courts of Venezuela. The president is given power to keep foreigners out of the country, or to expel them after they have entered. The President does not appear to be on good terms with Protestant ministers who hereafter may be excluded, if he sees fit.

Venezuela has had a strong propensity for borrowing. Then foreigners and their various enterprises which brought money into the country were welcome. Just now Venezuela is sweating under an arrangement by which a considerable portion of the country's taxes goes to the payment of debt. President Castro is,

therefore, undergoing an economical regime. It will be some time before he can put on airs and revel in a full exchequer.

When present debts are paid, there will undoubtedly be a change of policy. The money of the foreigner will be as much in demand as ever. It may be necessary then to make another constitution.

Arguments in Favor of Race Suicide.

Editors, newspaper correspondents, and contributors to monthly periodicals are constantly giving their reasons, or the justification, for the absence of children in the home, or for the presence of one or two at most. There are three arguments, which would better be styled excuses, why married people may not have an old-fashioned family of children. It is well known that a very considerable proportion of the people of this country live in large cities and therefore must rent the houses in which they live. Nearly all of the most desirable homes are let on the stipulation that those moving into them have no children, or one or two at most. The very fact that landlords can put such stipulations into their leases indicates that there are plenty of renters of the small families. The question then is at once put: What can a man do? If his family is large, he cannot rent a desirable home, and circumstances compel him to abandon all desire for a large family, however willing he might otherwise be.

A recent canvass in New York demonstrated the fact that there were resident districts in which hundreds of families lived, and where there were not more than fifty children to four hundred families. It is further shown that the restriction upon the size of the family is making its way among the poorer tenants who have hitherto been the chief conservators of the human race.

A second excuse is put forth by those who can afford servant girls, and who, therefore, must have them, that girls will not accept situations in homes where there are children, especially where there are several. They are willing to wash and comb lap dogs every morning, but they will not be "troubled" by children. Women will say they are not strong enough to rear their own children where there are several, or that they are unwilling to be tied to the drudgery of a home where there are several children; and

as hired girls cannot be had for a numerous family, they are compelled to abandon all thought of bearing children. Here the hired girl, like the landlord, is responsible for the race suicide going on.

The breadwinner for the home has his objection to a large family in the merciless competition female employees are waging against him. They have, as a rule, only themselves to care for, and can do the same work he is doing for smaller wages. In his case, the woman wage earner is responsible for the race suicide of his home.

All these are excuses which cannot be lightly dismissed. The conditions which give rise to them show the perverse and downward tendency of society. Families are carried by hundreds of thousands in the stream of receding humanity, whether they will it so or not. It is important to remember that race suicide is as much today the result of social conditions as of any disinclination of men or women to escape paternity or maternity. It means the destruction of society, even against the will of a large number of separate members that compose it. The only safety is outside the worldly influences that are today destroying the home. Children constitute the chief reason for the existence of the home. Prevent them, and the home will disappear. With the abandonment of the home comes the abandonment of the marriage relation. Along with the disinclination to bear children comes equally strong the disinclination to marry. People in the midst of such social life have not the power to reform it. Its headlong and irresistible course is toward self-destruction, race suicide.

A Fair Record.

The pension bureau at Washington has given to the public the record of one of its pensioners, Peter West, of Iowa, soldier, saddler, lawyer, and farmer, who fought in the seventh Iowa cavalry. Mr. West, in his application, admitted that he has been married ten times and divorced eight times. In the records of the pension bureau are the names of many old comrades who were married four, five, and six times, but Mr. West seems to have been considerably above the average. The average length of time between the divorces and marriages of Mr. West was five months; in one case the interval between divorce and marriage was cut down

to twelve days. Notwithstanding all these wives, it does not appear that he has given to his country a very large posterity, as he is the father of but four children.

So far as learned, the ministers and women of the country are pouring in no petitions against Mr. West's application. Why should they? He is quite in fashion. Some of his divorced wives might sign it, but they are not numerous enough to cut much of a figure. Besides, Mr. West has lived up to the requirements of the modern civilized family life. He has not offended human nature and good society by bringing into the world a large number of children. Under ordinary circumstances the number four might be considered rather a large family by one wife; but as Mr. West had ten, it cannot be said that he was guilty of criminal neglect in permitting an offensive number of children into the world.

The Rubber Business.

It is forty years ago since this country began on a somewhat extensive scale the importation of rubber. Then the amount brought here annually amounted to about a thousand tons; today we import 25,000 tons which has a value of \$30,000,000.00, and in its manufactured state represents \$100,000,000.00. More than half the rubber used by us comes from Brazil. England's colonies provide us with about one-fifth, and those of Belgium one-tenth. We also purchase from the British East Indies about six thousand tons of gutta-jule-tong. This substance is used with the rubber to cheapen some of our rubber products. We also import ten thousand tons of scrap rubber which is worked over into rubber shoes and other foot-gear.

The people of this country have invested millions in foreign rubber plantations. A large proportion of this foreign investment has no other value than that represented by the paper upon which the stock certificates are engraved. Doubtless some of these rubber plantations will prove valuable, as the demand for rubber is rapidly increasing in many of the manufacturing establishments of this country.

EDITOR'S TABLE.

LIKE THE WORLD.

There are a thousand influences at work among the young Latter-day Saints, urging them to be like the people of the world. It has been a characteristic of the Saints that they were unlike the world, having been brought out of Babylon, to serve God in his appointed way. As people mingle with us, it is natural that each side is influenced by the other; as far as right is concerned, it is well that we learn by contact, but aside from this, there are many things which we would better never adopt, but rather use our strength to impress our superior view upon the lives of our friends.

One of the evils that residents of the cities are falling into is what may be called the tenement house life. Under this system every convenience is furnished to the renter,—heat, light, cooking, and comforts of all classes. Young people start life in this fashion, and dislike changing for a place of their own, or else get into such extravagant habits that they are unable to save enough means to ever obtain one. Their whole time is given to themselves, and their social pleasures, instead of being partly given to the building of a home. In order to continue in this line, there must be no children, for they are a menace to tenement life, society and pleasure. So one evil brings on another greatly worse than the first.

Another evil that residents of large cities are almost compelled to fall into is the living in rented houses. In eastern cities there are miles of beautiful residences owned by landlords, and tenanted by people who perhaps have never known what it is to own a building of their own. That same condition is obtaining in

our Utah cities to a greater or less extent, and it is rapidly becoming the rule in some of them. All this is detrimental to the best interests of home life. It was early the rule among the Latter-day Saints to have the lands so divided that every family could have a spot of ground which could be called theirs; and it has been the proud boast of this people that among them were more home owners than among any other people of like numbers. This condition had a good tendency, and whatever men said of us, the home among this people was a first consideration. It is this love of home that has made the Saints famous as colonizers, builders of settlements, and redeemers of the deserts. But in the cities there appears now to be coming into vogue the idea that renting is the thing. Of course, it may be necessary as a temporary makeshift, but no young couple should ever settle down with the idea that such a condition, as far as they are concerned, shall be permanent. Every young man should have an ambition to possess his own home. It is better for him, for his family, for society, for the state, and for the Church. Nothing so engenders stability, strength, power, patriotism, fidelity to country and to God, as the owning of a home—a spot of earth that you and your children can call yours. And besides, there are so many tender virtues that grow with such ownership that the government of a family is made doubly easy thereby.

Let us continue, as a people, to be unlike the world in this regard. I hope the Saints will ever be a home-owning people, and never become roamers, roomers and renters. We should no more follow the prevailing notions in this than in some other things. The people of Zion have a higher destiny than being led by the nose, as it were, by the prevailing whims. We do not purpose being led by evil tendencies, but rather glory in being leaders ourselves in all that makes for the welfare and happiness of the home, the advancement of the Church, the prosperity of the state.

The Church as a church can not tie itself to the policies of alleged friends who demand that it be like the churches of the world—it has a mission of its own, and is governed by the inspiration of God to his servants, not by political schemers, alleged friends, and popular sentiment.

The individual members of the Church have their free agency, but should not be governed by the prevailing fashions and fads—least of all by the fatal fallacy: no family and no home. Such a course means disruption and death to the best institutions with which a man may identify himself—the home and the church; and with these with their influences and teachings gone, the state is in danger of destruction from moral degeneration.

JOSEPH F. SMITH.

NOTES.

It is the little things, the trifles, which cut down the average of success possibility.

“How can I hear what you say,” said Emerson, “when what you are is thundering in my ears?”

He who sticks to a lie for self-protection is as if he clung to a lightning rod in a thunder-storm.—*Selected.*

Dr. Franklin once made the following offer to a young man:—

“Make a full statement of all you owe, and of all that is owing you. Reduce the same to a note. As fast as you can collect, pay over to those you owe. If you cannot collect, renew your note every year, and get the best security you can. Go to business diligently, and be industrious; waste no idle moments; be very economical in all things; discard all pride; be faithful in your duty to God, be regular and hearty in prayer, morning and night; attend church regularly every Sunday; and do unto all men as you would they should do unto you. If you are in too needy circumstances to give to the poor, do whatever else is in your power for them cheerfully; but if you can, always help the poor and unfortunate. Pursue this course diligently and sincerely for seven years, and if you are not happy, comfortable, and independent in your circumstances, come to me, and I will pay your debts.”

IN LIGHTER MOOD.

Professor Syle, of the University of California, tells this story of himself:

At the beginning of the last session, while calling the roll of the new students; he came to the name, Miss Sara Greene. He stopped to express disapproval of the final "e" in her name, by asking "G-r-e-e-n-e, —does that spell Green or Greenie?" Miss Greene responded promptly: "S-y-l-e; does that spell Syle or Silly?"—*Success*.

The judge of one of the United States Circuit Courts, has a five-year-old niece, of whom he is very proud. A few days ago, she came to him, and said, with a very serious air: "Uncle, there is a question about law I want to ask you." "Well, dear, what is it?" patiently inquired the judge. "Uncle, if a man had a peacock, and it went into another man's yard, and laid an egg, who would the egg belong to?" The judge smiled indulgently, and replied: "Why, the egg would belong to the man who owned the peacock; but he could be prosecuted for trespassing, if he went on the other's property, to get it." The child seemed very much interested in the explanation, and then observed, innocently: "Uncle, did it ever occur to you, that a peacock couldn't lay an egg?"—*The Law Review*.

At the end of a day's journey a traveler stopped for a night at a small rancher's shack in Montana. As he sat on the door-step with his host, a troop of children began playing about them. The New York *Times* reports this conversation:

"These children all yours?" inquired the traveler.

"Yep."

"How many?"

"Let's see," and the rancher hesitatingly began counting them up on his fingers.

Pretty soon a drove of hogs came into view.

"Yours?" asked the traveler.

"Yep."

"How many?"

"Five hundred and sixty-three," was the instant response.—*Youth's Companion*.

OUR WORK.

M. I. A. ANNUAL CONVENTIONS.

SALT LAKE CITY, UTAH, AUGUST 1, 1904.

To Stake Superintendents, Assistants, and Ward Officers of Young Men's Mutual Improvement Associations:

DEAR BRETHREN:

The annual conventions of M. I. A. officers will be held in August and September, 1904, on the dates named below:

August 8th—San Juan.

August 20th—Taylor.

August 27th—Alberta.

August 28th—Alpine, Beaver, Emery, Benson, Bingham, Juab, Malad, San Luis.

September 4th—Box Elder, Cassia, Granite, Pocatello, Teton, Bannock, Jordan, Nebo, Weber, South Davis, North Davis.

September 5th—Panguitch.

September 11th—Union, Morgan, Ensign, Salt Lake, Pioneer, Liberty, Star Valley, Hyrum, Utah, Wasatch, Cache, Woodruff.

September 12th—Kanab, Big Horn.

September 18th—Fremont, North and South Sanpete, Bear Lake, Summit, Wayne, Millard.

September 19th—St. George.

September 24th—Parowan.

September 25th—Uintah, Sevier, Blackfoot, Oneida, Tooele.

The conventions in the Arizona and Mexico stakes will be held in connection with the quarterly stake conferences of those stakes, appointed in August and September.

Stake superintendents will please give special and immediate attention to the following items:

1st. Confer with the stake presidency—secure their co-operation and arrange for the conventions.

2nd. See that your stake and ward organizations are all complete and your class teachers selected before the conventions.

3rd. Notify all officers, class teachers, and M. I. A. missionaries, by personal visit, if necessary, of the convention, and request them to be present.

4th. Secure suitable hall or halls for the convention, where both the Young Men's and Young Ladies' officers may be accommodated, without interfering with the Sunday schools or the ward meetings. Consult with the Young Ladies' officers in regard to this.

5th. Have all Sunday school teachers who are Mutual Improvement officers or class teachers, excused from their Sunday school classes to attend the morning session of the convention.

6th. Extend special invitation to the Stake Presidency; the High Councilors; the Bishops and their Counselors; and all stake and ward officers to attend the convention meetings.

7th. Select competent persons to treat the subjects at the convention, and assign the topics to them in advance.

8th. Previous to the convention, hold at least one meeting of the stake superintendency, aids, and convention speakers, and discuss the convention subjects thoroughly, and perfect all arrangements:

9th. Have, so far as possible, your local missionaries selected, so that they may all be at the convention to receive their instructions.

In making these arrangements care should be taken not to interfere with the sessions of the Sunday school; so that, some settlement should be selected where the meetings can be held in some building other than that in which the Sunday School meets.

For the work of the Young Men's Associations two meetings will be held, one at 10 a. m., and one at 2 p. m. In the evening, at the most convenient hour, a joint meeting will be held to which the public may be invited.

The meetings will be conducted by the stake superintendent under the direction of the representative of the General Board.

At the morning meeting the subject for consideration will be: "The Class Leader"—(a) how to select him; (b) his duties; and at the afternoon meeting: "The Indifferent Boy"—(a) how to get him; (b) how to hold him.

The stake superintendent will select for each topic the most competent person in the stake to present the subject, and two other competent persons in the stake to discuss it in all its bearings after which a brief general discussion should be encouraged at which all pertinent questions will be considered. Great care should be exercised to select the most suitable persons to discuss these subjects.

There has already been distributed to you a Manual of Instructions to officers. The member of the General Board, visiting your convention, will conduct a quiz on this Manual and every officer is expected to be able to answer all the questions.

At the evening meeting, the following topics will be treated by members of the General Boards of Y. M. and Y. L. M. I. A.: "Town Tramping—its Antidotes and Remedies," "Reverence," and "Our Greatest Needs."

No effort on your part should be left unmade to thoroughly advertise the convention before your officers and all who are interested. This calls for energetic work and close attention by yourselves and your assistants, and we trust that you will make every necessary sacrifice to accomplish the work, and that no excuse will be offered on the day of the convention, but that every requirement will be met and this year's convention be the best ever held.

With constant prayers for your success and the Father's blessing upon your labors, we remain,

Your brethren,

GEO. H. BRIMHALL,

EDW. H. ANDERSON,

J. GOLDEN KIMBALL,

THOMAS HULL,

BRYANT S. HINCKLEY,

Committee.

RESPONSIBILITY OF OFFICERS.*

BY JOSIAH E. HICKMAN, SUPERINTENDENT Y. M. M. I. A., UTAH STAKE, PROVO.

The responsibility of officers implies a trust and a duty, not only of money, statistics, and organizations, but of the education, of the purity of the youth of this generation. It devolves upon us to organize the associations and see there is a wholesome growth of the spirit and the letter.

An association may have every officer and auxiliary; may have precision in deportment, tabulated program, exact time for beginning and closing, in fact may have all the mechanical adjustments with triangular and hyperbolic accuracy; and yet without the spirit and testimony of the work, there is friction and waste of energy. Just as, in the most perfect machine without oil, most of the work expended in running it is

* Read at the general conjoint officers' meeting Y. M. and Y. L. M. A., Salt Lake City, June 5, 1904.

consumed in overcoming friction. So, to reduce the loss in friction, there is need of more delicate adjustment and perfect lubrication. Then the machine more nearly approaches perpetual motion. We wish the organizations of our Church conducted with this self-adjusting spirit that each shall run without external pressure or coercion.

I shall deal first with the mechanical phase of this subject; *viz.*, the manipulation of the associations. The duty of the stake officers, as well as those of the ward, is to be alert even before the time for the reopening of the associations to see what material they have at hand. And, if they have any offices vacant, be actively ready to recommend the best talent they have at their command. Before the candidates are chosen and set apart, I feel the work and obligations should be carefully explained; and then learn if they are willing to assume the responsibility. If not, they are not the ones wanted. Every year in our stake we call our officers together; and, after explaining the work, we ask if they are willing to be responsible in their various duties. Invariably we receive the assurance that they are. Yet we find some who have to be followed and urged to fulfill their promises. I have an instance in mind where a president, this year, promised me faithfully five different times that he would do a certain work, and still that work is not done or even begun. It is refreshing to find an officer upon whose promise you can safely rely. I used to think it was only ward teachers who failed in their responsibility, but I find that, even in other organizations, there is the same tendency.

The Stake superintendencies are responsible for the completion of their organizations and their active work. They are, to a certain degree, responsible for the ward organizations, also for their success. Yet more directly are the officers of each organization responsible for their own ward, both as to attendance, preparation, and interest. This is the ideal condition, but the friction of discord and the dead drag of indifference check this perfected movement.

To overcome these obstacles, the officers should (1) be in sympathy with the work; have faith in themselves; faith in the young people; and faith in their God. (2) Ask no more from the members and sub-officers than they are willing to do themselves. (3) Meet often as officers and review their work and prayerfully discuss conditions, needs and means of meeting emergencies. (4) Be loving and lovable. (5) Be prompt in opening and closing meetings. Don't wait for your audiences. We all admire promptness and dispatch. I believe it demoralizing to appoint a meeting at a certain time and be a half hour later in commencing. Not long since I filled an appointment in a neighboring

county. When I asked the presiding officer what time the meeting was appointed, he replied: "Seven-thirty, p. m., but you do not need to be there until eight-fifteen, for we cannot get our audiences until a half or three quarters of an hour after the appointed time." An association run on that plan of polite lying, would die of a severe attack of indifference and procrastination. Why do we hasten to the depot with ungainly strides, when we think we are a quarter of a minute late, and drag to Church, though we are five minutes late? Because the one keeps its word and the other waits till we get there. It won't do! It won't do! A business run on such a plan would need a bankruptcy law to keep it going.

Finally, let us be honest with ourselves and those over us. I have been stunned at the stolid indifference of some of our young men—I hope the young ladies are not guilty.—After making faithful promises to discharge their duties to the best of their ability and on being set apart, they scarcely ever appeared at the meetings. And, in a few cases, they never made a move to fulfill the first appointment. This indifference is too prevalent even with the more important officers. In our own stake we find a marked tendency after a young man gets married to relinquish his duties in the association. I wish the young ladies would look into this matter and correct the evil, if they are to blame. It is not only true of the officers, but of the lay members as well. Now our associations are a phase of that great feast which the master gave. And I was forcibly impressed with the statement that when the servants were called to the feast, one had bought five yoke of oxen and wished to be excused; another had married a wife and could not come. I wondered why these two were put as co-ordinate reasons for their failing to come to the feast. I surmised that it was because one woman could pull a man as far from the kingdom of God as five yoke of oxen. I wish the young ladies would look into this matter for our sakes.

The responsibility of the Stake officers appears very grave when we realize there is placed for their guidance the youth who are in their transition period from childhood to manhood. That period when new forces of life are awakening; when all the luring fallacies and fantasies of society and mind mingle with their scintillating splendor to entice the young from paths of safety and rectitude into the maelstrom of Babylon from which many never return. This period of life is the rapids of youth where the most danger is encountered; and yet it is the most precious and valuable period of life. For this is the period when character is formed; when destinies are launched. It is the period when the young receive with greatest readiness, if rightly presented, their deepest religious convictions.

Prof. George A. Coe, a noted psychologist, states that out of the thousands he examined as to their religious persuasions only five per cent of them accepted Christianity before the 9th year of age. From nine to twelve years of age, seven per cent; from twelve to fifteen, fourteen per cent; from sixteen to eighteen, fifty per cent; from nineteen to twenty, sixteen per cent; from twenty-one to twenty-five, seven per cent; from twenty-six to thirty, one per cent.

This would indicate that youth, early manhood and womanhood, are the periods of life when we get our religious impressions. This coincides with the Savior's statement: "You cannot put new wine in old bottles." It is our responsibility to put new wine into new bottles; to hold in check youth's wayward tendencies; to hold at bay the blighting evils that surround them. This can only be done with God's help. We need the inspiration of our work; that inspiration which comes through his Spirit. Without it, we are impotent and vascillating. With it, we are strong and invulnerable. We must have a love for the work and a love in the cause of youth. We must love them in spite of their weaknesses though they be red as scarlet. If we would do our work well, we will marshal to our aid every uplifting force from the home, from society, and the whole moral world. We must look through and beyond the discordant lives of the wayward and see the divinity within.

When the old sculptor was asked why he was constantly looking at a large piece of shapeless marble, he replied that he was not looking at the stone but the Christ-like form within. So, my friends, we are not gazing upon the sinful life, but the hidden Christ-like form within.

President Joseph F. Smith:—It is suggested that if one woman can do as much as five yoke of oxen in keeping a man from performing a duty, will not the same woman be able to do as much in keeping him in the line of his duty, if she has a mind to? or will it take five women to do as much as one yoke of oxen in that direction?

The paper was discussed by Supt. Geo. N. Child, of Alpine stake, and by Emma Whitney Pyper, of Ensign stake.

Elder George N. Child, said:—My brothers and sisters, there is no part in this paper that is now before us for consideration with which I desire to take issue. I wish to endorse heartily the opening statements of the paper, wherein it is said that the responsibilities of officers embrace both a trust and a duty, not only of money and of statistics and the organization of the associations, but of the education of the youth, both in the spirit and in the letter.

I wish also to endorse the emphasis that has been placed upon the

duties that grow out of the mechanical manipulation of the mutual improvement work. There are a great many duties that devolve upon the officers, both local and stake, that may be classed under the heading of "the mechanical manipulation of the work." These duties are indeed important, and the officers who are successful in the work will see that these mechanical adjustments are attended to in their proper time, and in their proper manner. The fact that there are officers who have been appointed and called to labor in the organizations who do not take the responsibilities upon them and perform the duties connected therewith, as related in the example given in the paper regarding the young man who had promised five different times to perform a duty, suggests the necessity of the care that should be exercised by the stake officers in the selection of young men and young women who will take the responsibilities upon them and properly attend to their duties.

It is necessary that the officers be well acquainted with the plans, with the detail work, so that they may be enabled, as executive officers, to carry out the plan of work of the organizations.

It is truly stated, as I understand it, that these organizations stand for the spiritual uplifting of our young people. I desire to emphasize the word spiritual. They should stand for the improvement, spiritually, of the young people of Zion. This suggests to my mind that the work, to a large extent, is a spiritual work, and the greatest responsibility that rests upon the officers, whether local or general, must be of a spiritual nature. The first and foremost duty that grows out of that responsibility, as I understand it, for local officers, would be to see that they fully sense the importance of the work, that they are thoroughly qualified spiritually, and converted to the nature of the work, and then that they form such social conditions in their community that that spirit and that inspiration may pervade the whole organization. It was suggested in the paper that an organization may be complete mechanically, and yet fail to carry out the vital principles for which it was organized. I agree with that, yet those conditions are not often met with. Usually it is the man or the woman, the officer, who is spiritually right that sees to the detail of the organization, and to the execution of the plan of work. It is the Spirit that giveth light, and I believe the most successful officers are those who are spiritually right, and who then become personally acquainted with the members of their respective associations, and perform the duties connected therewith; or, if they are stake officers, I believe those will be most successful who are spiritually right, and then, by personal association, they inspire and instruct the various local officers in their stakes. If the officers of these organizations throughout Zion are

in a proper spiritual condition, the detail work is sure to be carried out effectively. We sometimes hear of the selection of other officers for organizations that have not been entirely successful, but that have been made very successful by the change of officers, largely due to the spiritual condition of the officers selected. We find in some associations, in nearly every stake, officers who fail to take the responsibilities upon them that are theirs by reason of their positions. I have been wondering, since reading the incident mentioned in the paper that has just been read to us, how far the stake officers can be responsible for the non-performance of duty, on the part of the local officers selected, and I believe that, as stake officers, we are sometimes responsible to an extent. I think we should be longsuffering, and if we are possessed of the proper spirit, we will have more influence, and will be stronger in the advice and counsel to be given, and in the inspiration that proceeds from our personality. If we are not possessed of the right spirit, we may be responsible for the non-performance of the duties of the officers. The spirit of the work must proceed from the head.

In closing, I desire simply to emphasize this particular point: That the greatest of all responsibilities of Mutual Improvement officers, is to get thoroughly converted to the work, and to be spiritually right.

I pray that the blessings of the Lord may attend us. May His Spirit inspire our hearts to works of righteousness, and to deeds that will be uplifting; I ask it in the name of Jesus Christ. Amen.

Sister Pyper said: In the few moments I expect to occupy, I shall touch upon those points which appeal to me most strongly, although there are so many good ideas treated in the paper that it is difficult to select from them for discussion.

One of the requisites in my opinion, as in Brother Hickman's, is faithfulness to duty, which embraces punctuality and the most of other virtues. It should be the bounden duty of every officer to see that nothing but serious illness prevents his regular attendance, and so soon as it becomes known to the members of the association, that the officers will be at their post, so much greater the impetus to them to do likewise. Nor should an officer ask to be excused from an association after a few moments of attendance. I well remember as a member of the Y. L. M. I. A. the bad impression that was left upon the young people present by the frequent request of the president to be excused, pleading another engagement. The disappointment and spirit of indifference that pervaded the room after her departure was most marked. Perhaps a speaker had gone to infinite pains to prepare her lecture or topic, having in mind, as part of her reward, the approval of her president, and the president was

not interested enough to stay and hear it. There should be no other engagement upon that night. From the President down, each one should make it a matter of conscience to be faithful to the trust reposed in him. How one who had agreed to accept the position, and who had been set apart to that duty, can fail in keeping his word is incomprehensible to me. To make the fulfilling of a duty so much a matter of honor that to fail would be an unheard of circumstance, of which one would be heartily ashamed, should be our aim. In an experience of six years' service in one association, there was but one failure on the program. The silence that followed that failure to respond was appalling. There were no more failures after that.

Another essential point, and to the observance of which I believe the success of one association that I know of is due, and upon which I feel very enthusiastic, is punctuality. Start on time, if there be less than half a dozen people present, or if none other than the officers be there.

Maintain order—one can be firm without being harsh—win the love and respect of those in your charge by practicing what you preach.

There is another point which interests me very much which is in regard to wives hindering husbands in the performance of their duty. I am pleased with Brother Hickman's remarks, "If" the young ladies are to blame—for I think the responsibility should be shared—I am an advocate of the cause of the home life. The duty of every woman and every man begins there, though it should not end there. If one does his duty faithfully at home, there is no fear but that he will be just as faithful to any other appointment he may have to fill. Too often a father or mother becomes so engrossed in outside work that the greater need at home is neglected. It is a dangerous and most unwise thing for a wife to use her influence to prevent her husband from performing his Church duties, and I should not have any confidence in him, should he allow himself to be so governed. But I also think that the home is first. I have in mind one good brother who lived a long life of usefulness in the Church, never missed an appointment, nor failed in anything that he was asked to do away from home. He died a few years ago and was eulogized as an exemplary man in every respect. But I do know that his children grew up without acquaintance with their parents. There was no time given to them, and when they reached manhood and womanhood, they seemed to be utterly indifferent to him and to their religion. It seems to me that both could be given right attention, and if a woman be wise, she will urge her husband to do the right thing in this regard. And a man should not make light of her work. Brother Hickman's paper appeals to me strongly, for in it I find invaluable advice to stake officers, of which I am a very recent member.

EVENTS OF THE MONTH.

Local—June, 1904.

NEW BISHOPS CHOSEN.—Elder Oscar F. Hunter was sustained Sunday, June 12, as bishop of the Eighth ward, Liberty stake of Zion, at a meeting held in the ward house, to succeed Bishop Elijah F. Sheets who had presided there for 48 years. Elders James G. McDonald and George F. Richards were also sustained as Bishop Hunter's counselors.—At a meeting of the Saints of the Fifteenth ward, held in the evening in the ward meetinghouse, Sunday, 19th, John Wallace Boud was ordained and set apart as Bishop of the Fifteenth ward, to succeed Elder Edward T. Ashton, who is now a member of the stake presidency of the Salt Lake Stake. John Moller Christensen and George Savage Ashton were also sustained and set apart as Counselors to Bishop Boud. Presidents Joseph F. Smith and Anthon H. Lund were present and ordained and set apart the brethren to their offices.

SEVERE FROST.—In the Snake River Valley, and in Bear Lake, and many of the upper valleys of Utah, such as Ogden, and Morgan, a severe frost, on the 24th, injured potatoes, peas and all kinds of vegetables, and in some instances the growing grain.

DIED.—In Ogden Canyon, Tuesday, June 7, Caroline P. Winslow a hand cart pioneer of 1856, born England, Feb. 5, 1830, and baptized in the fall of 1856.—In Provo, 7th, Sarah Ann Scott, wife of the late Bishop A. H. Scott. She joined the Church in 1847.—In Salt Lake City, 17th, John Frederick Oblad, born Sweden, Nov. 10, 1841, baptized April 1, 1859, came to Salt Lake in 1865. He filled a mission to Sweden in 1873-4, and was a highly respected citizen of Utah for forty years.—In Ogden, 16th, Ann Hardy, born England, April 16, 1820, joined the Church in 1850, and came to Utah in 1874.—In Salt Lake City, 16th, Annie D. Luce, age 64 years, who came to Utah as an orphan in 1847, the wife of Wilford W. Luce.—In Ogden, 19th, Sunday, Josiah M. Ferrin, for 27

years bishop of Eden, and a member of the High Council of Weber Stake, born New York, Jan. 22, 1834, joined the Church in 1852, filled a mission to England in 1868, and removed to Ogden in 1896, becoming soon thereafter a member of the High Council.—In Salt Lake City, Tuesday, 21st, Jane McCune Gardner, a pioneer of 1847. She joined the Church in 1844, and came to Utah in Bishop Edward Hunter's Company, October, 1847.—In Morgan, Sunday, 23rd, Mrs. Andrus Olsen, a pioneer settler of Morgan Valley, aged 70 years.—In Salt Lake, 16th, Edwin Frost, born Connecticut, 63 years ago, and a Utah pioneer of 1847. He worked at his trade as blacksmith ever since.—In Hood River, Oregon, 27th, Edward W. Davenport, born Mass., Sept. 20, 1822, came to Utah in 1851, removed to Idaho in 1884, and in 1900 to Oregon.

MONUMENT TO THE MEMORY OF JOSEPH THE PROPHET.—The first definite step towards the erection of a monument to the memory of the Prophet Joseph, and the Patriarch Hyrum, Smith was taken Monday afternoon, 27th,—the sixtieth anniversary of their martyrdom—when the First Presidency, and other authorities of the Church, assembled on the Temple block, and selected a site for the monument. The chosen spot is near the southeast corner of the block, directly west of the first entrance, on the east side of the grounds.

July,—1904.

THE "TRIBUNE" UNDER NEW MANAGEMENT.—Perry S. Heath, who took control of the *Tribune* on October 17, 1901, resigned as manager, June 30, and Joseph Lippman, a trained and practical newspaper man of good ability and who is well known in Utah, at once succeeded Mr. Heath, assuming the management July 1, and will issue the paper as a straightforward Republican organ.

ORE PRODUCTION.—During the first six months of this year, the ore and bullion settlements amounted to \$11,267,540, besides about \$4,000,000 drawn from the furnaces of the copper plants in the valley. This would show that Utah produces about \$30,000,000 per annum from the mines. Dividends amounting to \$2,046,500 have been paid exclusive of profits divided by "close corporations," and personal undertakings.

NEW MEMBER OF SCHOOL BOARD.—On the 5th, Mathonihah Thomas was elected a member of the Salt Lake Board of Education, to fill the vacancy caused by the removal of B. S. Young to Canada.

PRESIDENT WOODRUFF RELEASED.—Elder Ashael H. Woodruff, presi-

dent of the Northern States Mission, was honorably released on account of sickness, July 2. For some time past he has been sorely afflicted with a disagreeable growth in his right eye, and on Tuesday, June 28, it having become necessary, that member was removed in one of the hospitals of Chicago.

DEATH OF BISHOP SHEETS.—Patriarch Elijah F. Sheets, one of the early pioneers of 1847, and who had served as Bishop of the Eighth ward, Salt Lake City, for 48 years, died at Rexburg, Idaho, Sunday, July 3, while en route to Teton basin to visit with members of his family. He was born March 22, 1821, in Charlston, Chester county, Pa. He became an orphan at the age of six years, and a short time later found a home in the family of Bishop Edward Hunter, who at that time, was a wealthy farmer of Chester county. On the 5th day of July, 1840, he was baptized by Elder Erastus Snow, and the following year removed to Nauvoo, where he was ordained an elder and volunteered to work on the Nauvoo Temple for six months without pay. In 1842, he filled a mission to Pennsylvania; in 1844, he filled another mission to Great Britain, spent the winter of 1846-7 at Winter Quarters, where he lost his wife and child, and in 1847 crossed the plains as captain of a ten in Perigrine Sessions' company of fifty. In the spring of 1848, Elder Sheets went on a mission to Iron county, as a pioneer; here he remained for some six months, when he again returned to Salt Lake City. May 11, 1857, he was ordained a High Priest and a Bishop, and was set apart to preside over the Eighth ward, which position he held until about two weeks before his death. He was ordained a Patriarch, Friday July 1, 1904, at the President's Office, by President Joseph F. Smith, just before his departure for Idaho. Elder Sheets has held many important positions of trust, both ecclesiastical and political, and was one of the prisoners for conscience, having been sentenced by Judge Sanford in 1888. Since the Salt Lake Temple was opened, in 1893, he has been a faithful and continuous worker in that edifice. His body was brought to Salt Lake for burial, and his funeral services were largely attended, President Smith being one of the speakers.

SAD ENDING OF 4TH JULY CELEBRATION.—At Glenwood Park, Ogden, a fireworks celebration on the 4th ended in the death of two people. A 5-inch mortar, used for the discharge of fireworks, burst, at 9.30 p. m., the flying pieces instantly killing Daniel W. Shupe, of Ogden, and Charlotte Clarke, of Warren, and severely injuring four others. Shupe was a well known young business man, a member of the Shupe-Williams Candy Co.; and husband of Etta Gay Shupe. Miss Clark was an

estimable young woman who was to have been married next November to Joseph Gibson, of West Weber. The three men who were operating the fireworks have been arrested for criminal negligence. Quite a number of less serious accidents occurred in various parts of the state from the handling of arms and fireworks.

CHARLES W. PENROSE CHOSEN A MEMBER OF THE QUORUM OF TWELVE APOSTLES.—On the 8th, the Presidency of the Church announced that on Thursday, 7th, in the Council of the Presidency and the Apostles of the Church, Elder Charles W. Penrose was unaimously chosen to fill the vacancy in the Council of the Apostles occasioned by the death of Abraham O. Woodruff; and he was ordained and set apart as one of the Twelve Apostles under the hands of the First Presidency and the Apostles present, President Joseph F. Smith officiating.

Charles W. Penrose was born Feb. 4, 1832, in London, England; joined the Church in 1850, being baptized May 14: was shortly after ordained a deacon, and on Jan. 6, 1851, was ordained an elder and sent on a mission to preach the gospel, in which work he spent ten years in his native land, then emmigrating to Utah, settling in Farmington, where he was ordained a Seventy and one of the presidents of the Fifty-sixth quorum. He moved to Logan, in the fall of 1864, and was called on a mission to England in 1865. On arriving in England, he labored for some time in Lancashire; was then sent to preside over the Essex conference, and afterwards over the London conference, bringing many persons into the Church. He labored for two years on the *Millennial Star*. Returning after an absence of three and a half years, he labored as a home missionary and member of the High Council in Cache Valley until January, 1870, when he was called to Ogden to assist in the establishment of the *Ogden Junction*, a semi-weekly paper of which he became the editor, and which soon became an influential daily. He was ordained a High Councilor, and acted as home missionary in the Weber stake of Zion, and was elected to the Legislature from Weber county; he also served seven years as a member of the city council. In 1877, he was called by president Brigham Young to assist in the editorial department of the *Deseret News*, and on September 3, 1880, was appointed editor-in-chief. He was elected a member of the Legislature of Salt Lake county in 1879, and re-elected in 1882; was a home missionary in the Salt Lake stake, and became second counselor in the stake presidency Aug. 2, 1884. In January, 1885, he went on a brief mission to the states, and while there was called on a mission to Europe; he labored in nearly every part of the British Isles, presided again over the London conference, and in company

with President D. H. Wells visited Denmark, Sweden, Norway, Germany and Switzerland. He wrote articles for the *Star*, baptized many persons into the Church, and on his return took up his work on the *Deseret News* to which he had contributed during his absence, and has been active ever since as an editorial writer, a home missionary, and a defender of the faith.

On June 30, 1904, he was unanimously chosen by the Church board of education as a member of that body, to fill the vacancy that occurred through the demise of Hon. James Sharp. The calling of Charles W. Penrose to the Apostleship is a recognition of ability, faith and a life-long devotion to the Church. It is a well-merited reward, not an experiment, and will meet the hearty approval of the Saints the world over.

GRASSHOPPER WAR.—State Senator Larson, of Sanpete, visited Salt Lake on the 9th, and gave an idea of the war on grasshoppers in his county. He is the author of the bounty law passed by the present legislature providing for a payment of one cent per pound for the pest. Nets are set for the hoppers, and in this way as high as 75 bushels have been caught in one day. Between Manti and Ephraim more than 11,000 pounds were caught in one day; while so far, twenty-five tons have been destroyed. This means much to Sanpete farmers, and the destruction of the hoppers in Sanpete is a real protection to other parts of the state.

REPUBLICAN STATE CONVENTION.—This will be composed of 460 delegates, the apportionment being one to every 95 votes cast for Hon. Joseph Howell for Congress in 1902. The convention will meet in Salt Lake City, August 25, 1904, 11 o'clock a. m., to nominate candidates to be placed on the state ticket for three presidential electors, governor, secretary of state, attorney general, state treasurer, state auditor, superintendent of public instruction, judge of the supreme court, and a representative.

DIED.—In Salt Lake City, Saturday, July 2nd, at the home of President Anthon H. Lund, Nels Peterson, born Lehi, January 26 1861, a son of the late President Canute Peterson, of Sanpete.—In North Ogden, Monday 4th, Abraham Chadwick, born March 30, 1821, in Blakely, Lancashire, England; baptized in 1840, came to Nauvoo in 1842; remained in St. Louis and Council Bluffs for a number of years assisting in the emigration of Saints. His wife died in 1850. He filled a mission in 1853-4 and at the time of his death was a member of the Bishopric of North Ogden.—In Ogden, 7th, George M. Kerr, the Union Depot Master, born Newcastle-

on-Tyne, England, April 8, 1841, came to Utah in 1863, and has been in the railroad service many years; he was well known by prominent men from all parts of the country, and was a man of splendid character.—In Manti, 9th, Margaret K. Reid, born Belfast, Ireland, 1826, and came to Utah in 1862. She was the mother of thirteen children, a faithful member of the Church, and mother of Hon. William K. Reid.—In Stone, Idaho, 10th, W. T. Harris, born England, 1815, an old time resident and business man of Salt Lake.—The funeral of Joseph R. Dover took place in Salt Lake on the 10th. He was a substantial man, born England, October 11, 1823, and came to Utah in 1871, having joined the Church in 1847. He built the first gas works in Utah.

Domestic—June, 1904.

POLITICAL CHANGES.—On the 10th, Attorney-General Philander C. Knox was appointed by Governor Pennypacker, of Pennsylvania, to fill the vacancy in the Senate caused by the death of the late Senator Quay. The Republican papers are satisfied with the appointment, while it does not suit the politicians; and the Democratic papers insinuate that Mr. Knox has been taken out of the Department of Justice by the trust and railroad interests, to which he was hostile there. On the 24th, the president appointed William H. Moody, former Secretary of the Navy, Attorney General; Paul Morton, of Illinois, Secretary of the Navy; and Victor H. Metcalf, of California, Secretary of Commerce and Labor.

SEA DISASTERS.—Two fearful sea disasters have lately appalled the world—the burning of the *General Slocum*, in East River, June 15, with twelve hundred people on board, mostly innocent women and children, nearly one thousand of whom perished in flame and water;—and the sinking of the Danish steamer, *Norge*, June 28, west of the Hebrides, by which over seven hundred lives went down in the sea. These calamities have caused much discussion; and some doubt as to God's providence has been expressed on the part of certain writers, who have been answered by others who hold that men are responsible for breaking laws upon which physical results are based—and that not all that occurs should be laid to God, but that the responsibility should be placed where it belongs.

POLITICAL CONVENTIONS.—On the 21st, the Republican National Convention met in Chicago. Elihu Root made a campaign, key-note speech; and later a platform was adopted declaring for the maintenance of the protective tariff. Theodore Roosevelt, and Charles Warren Fairbanks, of

Indiana, were chosen standard bearers of the party, as nominees for president and vice-president.

The Democratic National Convention met on the 6th, July, at St. Louis, John Sharp Williams' address in reply to ex-Secretary Root was the feature of the first day. Later Judge Alton B. Parker, of New York was nominated for president, after the platform had been adopted without a financial plank. It was early Sunday morning before the convention adjourned, the last act being the nomination by acclamation of ex-Senator Henry G. Davis, for vice-president, a wealthy and respected West Virginian, eighty years of age last November.

On the 5th, the Populist convention at Springfield, Ill., named Thomas E. Watson, of Georgia, and Thomas H. Tibbles, of Nebraska, for president and vice-president.

The Prohibitionists have nominated Silas C. Swallow, of Pennsylvania; and the Socialists, Eugene V. Debs, of Indiana, as presidential candidates.

July, 1904.

SANE CELEBRATION OF THE FOURTH.—While we in Utah have had more serious accidents on the 4th, than usual, it appears that the agitation for a sane celebration of our great national holiday, has had its effect in the East, for the day after the 4th, only 52 deaths and 3,049 injured were reported, a much smaller number than last year.

NEGROES IN THE UNITED STATES.—A census bulletin shows the negro population of this country to be 9,204,531.

THE ROSEBUD INDIAN RESERVATION.—On the 5th, this tract of land in South Dakota was made accessible to the public. It contains 8,500-000 acres of fine land, which will be apportioned by lottery. On August 24, the Devils Lake reserve in North Dakota will be opened, and 550 homesteads, or 88,000 acres of land will be drawn for. The opening of these and other reservations would indicate that while the Indian is not retreating he is being absorbed.

THE TREND OF BUSINESS.—That business is not quite so prosperous as last year is evident from the report of Dun & Co., showing that there were 6,124 commercial insolvencies in the first half of 1904, with \$19,490,000 indebtedness, against 5,628 in the first half of 1903, with liabilities of \$66,797,000.

Foreign—July 1904.

ZIONIST AFFAIRS.—Sir Charles N. E. Eliot, British Commissioner

and Commander-in-Chief for the East African Protectorate, has resigned his position rather than make the grant of land offered to the Jewish Colonial Trust. So the proposal to establish a Jewish colony in East Africa, as a practicable substitute for the return of the Jews to Palestine, has met with opposition.

Another serious drawback to the scheme was the death of Dr. Herzl, the founder of the Zionist movement, in Vienna, July 2. He it was who succeeded in getting the 6th Zionist Congress (August, 1903) to endorse the African scheme. It may now prove abortive. A sketch of Dr. Herzl appears in the ERA, vol. 7, p. 358.

CAPE TO CAIRO RAILWAY.—In the early part of the month this road was completed to Victoria Falls, on the Zambesi, 1,633 miles from Cape Town. Its bridge over the Zambesi is said to be one of the greatest of modern engineering triumphs.

BOUGHT A VOLCANO.—It is authentically stated in the financial department of the New York *Independent* that a New York syndicate has bought the Mt. Popocatepetl volcano for a price said to have been \$500,000, on account of the sulphur deposits in the crater, which have been estimated in a Mexican report to exceed one hundred million tons.

THE "MAD MULLAH."—The "Mad Mullah" re-entered early in July, British Somaliland with 6,000 followers 2,000 of whom are armed with rifles and well supplied with ammunition and supplies. He was defeated with heavy losses by the British a few months ago, and on April 14 took refuge in Italian Somaliland. The natives were thought to have been thoroughly quelled, but now many of the tribes have again rallied to the standard of the prophet.

ENGLISH RAISING COTTON IN AFRICA.—Strong efforts are being made to cultivate cotton in the British possessions in Africa, in order that England may be freed from her dependence on the United States for the necessary raw material for her textile factories. The Cotton Growers' Association is to spend \$150,000 to develop the industry in Lagos, Southern Nigeria and Sierra Leone, and the Colonial Office will contribute \$32,500 for the same purpose.

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